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THAI BUDDHISM

ITS RITES AND ACTIVITIES

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THAI BUDDHISM ITS RITES AND ACTIVITIES

Kenneth E. Wells, Ph. D.



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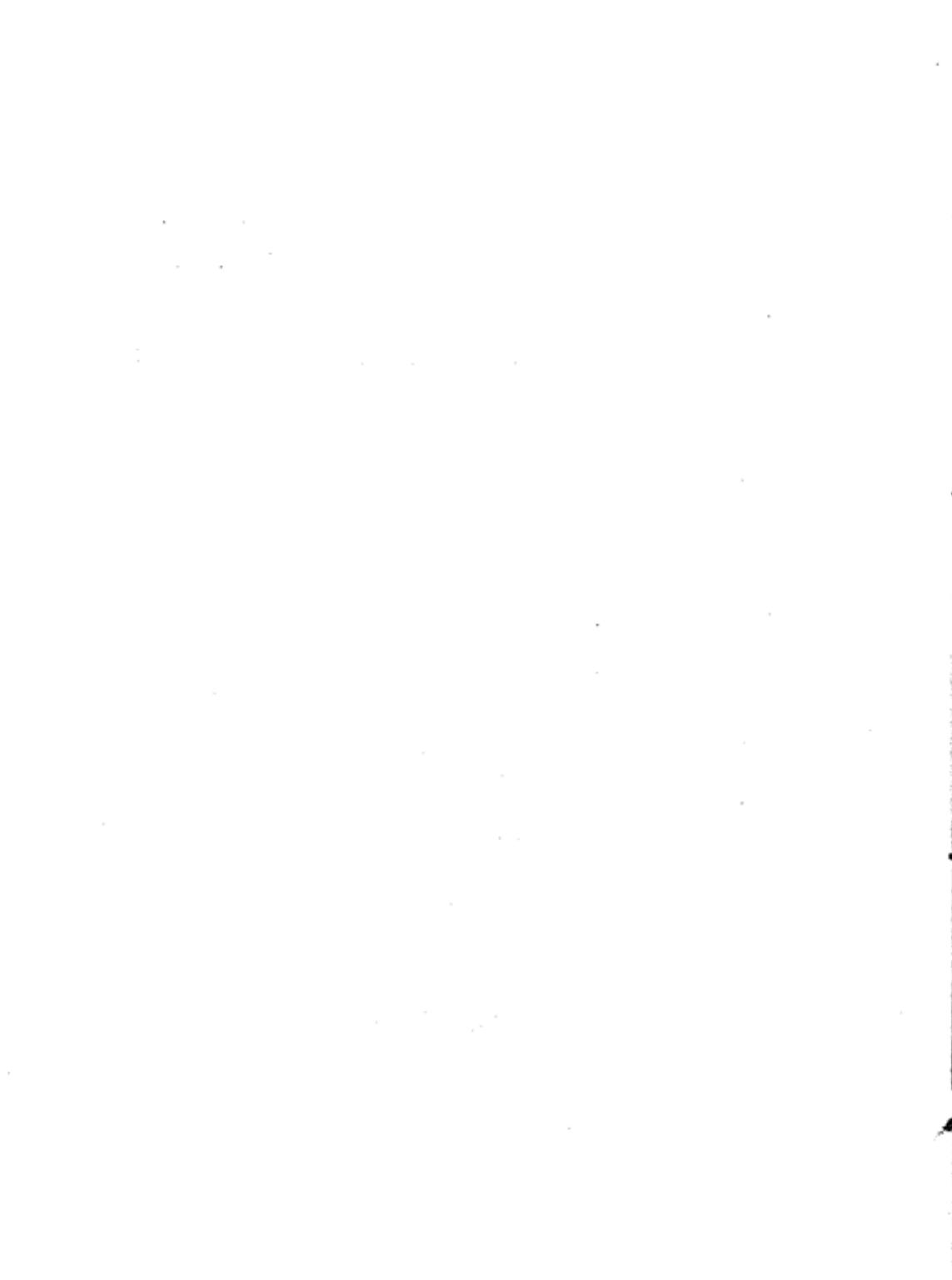
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PREFACE TO THE 1960 EDITION.

* * *

The first edition of this volume was written at Columbia University, New York City, during 1938-1939 and printed in Bangkok, Thailand, in 1940. During the World War which followed the entire stock of that edition at the Bangkok Times Press was destroyed. Since then many students of Buddhism have requested that the book be reprinted. In responding to this request I have tried to bring the subject matter up to date.

The term *Thai* in this book refers to the people of this race living within the borders of Thailand. Up to 1939 Thailand was known as Siam, consequently the words Siam and Siamese occur occasionally in historical references.

I have followed the Thai spelling of religious terms of which some were derived from Sanskrit and some from Pāli. A lack of uniformity ensues, for example in some compounds *dhamma* is used and in some *dharma* in conformity with usage in Thailand. I have used Childer's system of transliteration for most Thai words derived from Pāli, with the addition of two diphthongs recommended by the Siam Society in its *Journal* of July 1935. These are *oe* as in *Goethe* and *ae* having the sound of *a* in *cat*. Certain proper names and titles do not follow this system, e.g., *Phra*, *Chao*, *Luang*, *Nakon* and *Thai*; their English spelling is hallowed by long usage but conforms to no rule. Thai derivatives of Pāli words, when spoken, tend to end in consonants by the process of dropping final vowels and even final syllables. Of the final consonants, *s*, *d*, *c*, and *ch* are pronounced *t*; while *l* and *r* are pronounced *n*.

The religious customs of Thailand have not remained static. About 1888 King Chulalongkorn wrote a 718 page book entitled *Ruang Phra Rajabidhi Sip Song Duan*, or *Account of the Royal Ceremonies of the Twelve Months* in which he depicted many of the ceremonies of that day as obsolescent. Since then

so great has been the transformation in Buddhist rites connected with the palace and throne that the descriptions he gave have now little more than historical value. Further modifications of state ceremonies have taken place since 1932. Ceremonies for the general public have undergone less change since the time of King Chulalongkorn, although one rite, the tonsure ceremony, has almost completely died out during this period.

In their religious observances the Thai monks use not only Ceylonese *parittas* and *sutras* from the Pāli Canon but also a great many chants and responses of their own composition. In the appendix appear lists of chants in frequent use. An attempt has been made to identify each sutra and give the reference in the Pāli Canon where possible.

In the attempt to understand and describe Thai Buddhism I became indebted to a great many persons better informed than I. Among these were Prof. Horace L. Friess and Dr. Charles J. Ogden of Columbia University, and Prof. Robert E. Hume of Union Theological Seminary, New York. Dr. Ogden contributed to the documentation of this volume and translated the Visākha and Atthami Gāthās from Pāli. I am deeply grateful to H.H. Prince Dhani Nivat, Kromamun Bidyalabh, for his counsel over many years. Khun Foong Srivichana, Director-General of the Department of Religious Affairs in the Thai Government, readily placed much valued information at my disposal. I cannot forget the kindness of a monk in Chiangmai who opened his unusual library to me, - and who wished to remain anonymous. And I owe a lasting debt to H.R.H. Prince Damrong Rājanubhāb (1864–1943) for interviews he granted me long ago, and for his numerous authoritative writings.

Bangkok, May 1960.

ABBREVIATIONS

* * *

Ang.	- <i>Anguttara-Nikaya</i>
Majjh.	- <i>Majjhima-Nikaya</i>
Samy.	- <i>Samyutta-Nikaya</i>
PTPMT	- <i>Praveni Tham I Punna Muang Thai</i> , Phra Candra Press,
RPRSSD	- <i>Ruang Phra Itajubidhi Sip Son Duan</i> , Thai Press.
SBE	- <i>The Sacred Books of the East</i> , Clarendon Press.
SMCL	- <i>Suat Mania Chabab Luang</i> , Bamrung Nukulakic Press
SMP	- <i>Suat Manta Place</i> , Vol. I, Song Dharma Press, Vols. II and III, Phra Candra Press.

INTRODUCTION

The Buddhism of Thailand is part of the religious movement founded by Gotama the Buddha (563-483 B.C.) whose birthplace was Lumbini, a site within the southern border of Nepal. Some competent scholars believe that Buddhism was brought to Thailand nearly as early as to Ceylon, in the time of King Asoka (circa 269-237 B.C.) This view is based partly on tradition and partly on archaeological finds such as the *cakra* or Wheel of the Law, and figures of deer, both used as Buddhist symbols before images of Gotama came into vogue. Such symbols are held to have come from Magadha with Indian colonizers of the Theravāda or Hinayana school of Buddhism. During the centuries which followed, immigrants continued to arrive from various points on the coast of India, particularly from the territory around the Kistna River, bringing with them both Buddhism and Hinduism.

The Mons of southern Burma adopted Hinayana Buddhism at an early date and thereafter influenced the religious history of Thailand by invading the central valley of the Menam Chao Phya and setting up the Kingdom of Dvāravati which

lasted from the third to the seventh centuries. They left numerous cetiyas and a distinctive style of Buddhist image.

Hinayana Buddhism in Thailand was further strengthened after King Anawrahta of Burma captured Thaton in 1057 A.D. From there he carried to his capital at Pagan a number of Theravāda monks together with the Pāli Canon, and being an ardent Hinayanist he spread his faith along with his conquests in northern Thailand. Later as the Thai moved south from Yunan in the twelfth and thirteenth centuries they came in contact with this form of Buddhism. When they set up the Thai Kingdom of Sukhothai, about 1238 A.D., it was with Hinayana Buddhism as the state religion.

However, in the eighth century the expansion of the Srivijaya Empire of Sumatra into Malaya increased Mahayana influence in central Thailand and Cambodia. Gradually this form of Buddhism was carried by Khmer forces and settlers into what is now eastern and central Thailand. Because the Khmers used the Sanskrit scriptures the Thai acquired from them many religious terms in the Sanskrit form. But Mahayana Buddhism gradually declined in Cambodia.

"When Chou Ta-kuan visited Cambodia in 1296 he found that the Hinayana had already largely supplanted the Mahayana... It is also significant that from about 1300 on the Buddhist inscriptions are no longer in Sanskrit but in Pāli."¹

The Thai invaded Cambodia and captured Angkor four times, in 1352, 1393, 1431, and 1460, and as a result there followed something of a religious entente. While Cambodian monks studied Buddhism in the land of their conquerors the Thai in turn inscribed on palm leaves their own sacred texts

* * *

1. James B. Pratt, *The Pilgrimage of Buddhism*, N.Y. Macmillan & Co., 1928, p. 189.

in Cambodian characters. The Cambodians came to admire the Thai style of temple architecture.

The Queen mother said to him (King Norodom), "My son, construct a beautiful temple for the Lord Buddha, a temple as beautiful as that in Bangkok which was built by the King of Siam, and you will certainly acquire merit".¹

They also adopted certain Thai religious views. A Cambodian monk, Louk Preas Saukonn, who studied in Bangkok shortly after the Dhammayut reform sect arose, returned to found a similar sect in Cambodia in 1864. He was a distinguished scholar and became the second prelate in the realm.

Ceylon is viewed with veneration by the Hinayanists as the ancient center of Buddhist learning and propagation for the Southern School. According to the Mahavamsa, Buddhism was first established in that island in the reign of Devanampiya Tissa (c. 245-207 B.C.) by Prince Mahinda, son of King Asoka. His prestige, backed by royal patronage, led to the building of great religious edifices at Anuradhapura, the capital. Among these was the Mahavira monastery, whose inmates put the Pali Tripitaka in writing and who successfully defended the canonicity of their version of the scriptures.

The literary activity of the Ceylonese monks resulted in a number of chronicles and commentaries which were held in such repute that Buddhaghosa was attracted there (c. 425 A.D.) to study them. In Ceylon he wrote his own commentaries on the Tripitaka, voluminous writings which have been preserved and held in highest esteem by Buddhist scholars. Ceylonese Buddhism in after years suffered from the political disorders of the sixth and subsequent centuries which attended

• • *

1. Adhemard Leclerc, *Cambodge fêtes civiles et religieuses*, Paris, Imprimerie Nationale, 1916. p. 346.

the rising power of the Tamils, but it continued to be the predominant religion of the older inhabitants of the island and had periods of revival under strong Buddhist rulers, notably King Parakrama Bahu (c. 1163 A.D.). For five centuries or more the monks of Burma, Thailand and Cambodia deferred to Ceylon as the seat of authority and traveled there to study Ceylonese traditions and iconography. The Buddhism of Ceylon finally crumpled under the weight of Tamil immigration, Hindu polytheism and incessant wars. In 1750 A.D. King Kirti Sri of that isle appealed to the Thai Order to restore the lost succession of monks capable of conferring a valid ordination. This request was complied with, and the revival of Buddhism which followed in Ceylon left the Thai school of monks in the ascendancy.

It is usual, I believe, to reckon four (sects), those of Siam, Amarapura, Ramanya (Rangoon) and Kelani. The last, however, is a distinct sect only in the technical sense of a province, having a distinct boundary. In every other respect it is one with the Siamese.¹ The Amarapura society was founded about 1800 A.D. by men who had been expelled, say the Siamese, from the Siam society.²

In regard to wealth, the lands belong chiefly to the Siam fraternity...The numerical proportions of the three sects I have no means of knowing, but it is guessed that out of the 9,598 monks in the island (census of 1891) about half are Siam, thirty-four percent Amarapura, and sixteen percent Ramanya.³

- * * *
1. Reginald S. Copleston, *Buddhism, Primitive and Present in Magadha and in Ceylon*, London, Longmans, Green & Co., 1908. p. 250.
 2. Ibid p. 251
 3. Ibid p. 254

Sinhalese Buddhism received a further impetus in the latter part of the nineteenth century from the assistance of various European Buddhists, Theosophists and scholars who were instrumental in founding Buddhist schools and societies and in translating the Tripitaka.

It is unfortunate that the Buddhist rites of Thailand cannot be presented in their historical development. The written records of the early Mon and Khmer kingdoms in Thailand are lost. The history of Thailand begins with the rise of the Sukhothai Kingdom in the thirteenth century, a State whose people were one in blood and language with the present Thai. Under the devout kings of Ayudhya, Buddhism flourished, and by 1750 must have accumulated great quantities of sacred writings and valuable chronicles connected with the Monastic Order. Practically all such writings were destroyed in the devastation that attended the Burmese invasion of 1766-1767. Ayudhya, the capital, fell after a siege of fourteen months during which fires and epidemics ravaged the city.

"The victors behaved like Vandals. The palace, the principal buildings, and thousands of private houses were soon a prey to flames, and their sacrilegious lust for destruction did not permit the victors to spare even the temples dedicated to the cult of their own faith. All the largest and most beautiful images of Buddha were hacked in pieces, and many of them were burnt for the sake of the gold leaf with which they were coated."¹

Most of the inhabitants were carried off captive and the great city, once larger than London,² was so thoroughly demolished that it was never rebuilt but has remained a heap of ruins. Thailand was then a city-state and the fall of the

* * *

1. W.A.R. Wood, *A History of Siam*, London, T. Fisher Unwin, 1926, p. 249

2. Ibid. p. 104. That is, the London of 1545 A.D.,

capital meant the loss of most that was finest in art and literature. Not even a complete copy of the Tripitaka remained to the Buddhist Order. Chiangmai in the north had been a strong Buddhist center in the fifteenth century but the Burmese wars had so depleted the population that between 1777-1797,

"..... the once mighty capital of King Mengrai
was left as a lair for the beasts of the jungle."

After such vicissitudes the Buddhist Order entered the nineteenth century depleted in numbers and scantily supplied with religious and historical documents. Efforts to reconstruct the record of the past have been made but these have resulted in little more than fragmentary accounts of the military exploits and line of succession of the kings of Sukhothai and Ayudhya.

It seems doubtful therefore whether the future will see much light thrown on the development of Buddhist literature in Thailand during the centuries from the arrival of the first Hinayanist monks to the founding of the Chakri dynasty in Bangkok in 1782. There is reasonable hope that archaeology will further enrich our knowledge of Buddhist art, but because the Thai were unaccustomed to work with stone the possibility of unearthing additional inscriptions in this medium relating to their early religious history is slight.

CHAPTER I

GENERAL CHARACTERISTICS OF THAI BUDDHISM

* * *

1. THE PLACE OF BUDDHISM IN THAILAND

Hinayana Buddhism is the state religion of Thailand, a country with an area of approximately 200,000 square miles and a population (1960) of about 24,000,000. By 1959 Thailand had 21,380 Buddhist temples and 249,555 monks and novices.

The King, although protector of all religions, must be a Buddhist, and he is the ultimate reference in administrative matters pertaining to the Buddhist Monastic Order. In 1956 His Majesty King Phumipol Adulyadet resided at Wat Bovoravives as a monk for a period of two weeks, and by this action gave royal support to the observance of Buddhist jubilee year 2500. The Thai calendar dates from the death of Buddha fixed at 543 B.C. The official or state celebration of Buddhist Era 2500 took place in Bangkok in May 1957, and was held at the *Snam Luang* or open square in front of the Grand Palace. A pavilion was erected seating 2500 people, and here a series of services were held attended by Buddhist delegates from abroad and representatives of various departments of the Thai Government. There was a parade of nearly sixty floats depicting scenes from the life of Buddha, all government sponsored, and a procession of royal boats or golden "barges" by river, with an impressive illumination of the flotilla and shoreline by night. A special commemorative image was cast for the occasion, - a standing or walking figure of Buddha.

The first two kings of the present Chakri dynasty, who reigned from 1782 to 1824, are known by the names Phra Buddha Yod Fa, and Phra Buddha Loet La. While the third king, Phra Nang Klae, did not possess the name "Buddha" he was known for his devotion to the Order and his aid in temple

building and scriptural revision. Regarding the fourth ruler, King Mongkut, more will be said later.¹ His son Prince Vajirananvaroros was virtually head of the Buddhist Monastic Order from 1892 to 1910; from 1910 until his death in 1921 he was Prince Patriarch. Thereafter a grandson of Rama III became Prince Patriarch and filled this high position until his death in 1937. It has been the custom of all kings to serve a novitiate in the temple in their youth, thus the throne has been bound to the Order by ties of experience as well as by personal interest.

Close cooperation between the Buddhist Monastic Order and the Thai Government is effected by means of the Department of Religious Affairs in the Ministry of Education. In 1959 this Department had a staff of about two hundred and a budget of 13,451,543 baht. The government recognizes four Buddhist festivals as national holidays. Senior members of the Monastic Order take part in nearly all state ceremonies and observances. In turn the government protects the lands and revenues of the Order, gives financial support to the maintenance of temples, grants concessions to monks traveling on the State Railway, promotes monastic education, and fosters Buddhist teaching in schools and by radio programs.

In 1932 the government was changed from an absolute to a constitutional monarchy. The Buddhist Order seemed to suffer no shock as a result of this change, although the Patriarchate was related to the Throne by ties of blood. The cabinet of the new government recognized the stabilizing force of the Buddhist Order in a time of political change and placed much emphasis upon the importance of religion. The Oath of Allegiance Ceremony in which loyalty was pledged to the King

* * *

1. Kings of the Chakri dynasty are often referred to as Rama I, Rama II, etc. King Mongkut was Rama IV

was superseded by a government-sponsored Constitution Day in which religious ceremonies had a prominent place.

There is a tradition that Buddhism was brought from India to Thailand in the time of King Asoka by two monks, Phra Sona and Phra Uttara.¹ In the main, however, it came with Indian traders and settlers who for seven hundred years frequented the shores of Burma, Malaya, Indonesia, Thailand and Cambodia. The early settlers brought both Hinduism and Buddhism, as evidenced by numerous images of Vishnu, Siva, and Buddha found in early sites in Thailand. Pre-Thai worshippers of Siva built temples of stone and laterite at Lopburi, Sri Deva, Phimai, and elsewhere. Animism antedated both Hinduism and Buddhism in Thailand and has persisted to the present day, chiefly in the form of spirit shrines in door yards and business premises.

The Thai migrated south from Yunnan largely in the twelfth and thirteenth centuries. Being crowded out by the Chinese they crossed the Mekong River and moved down the narrow valleys of northern Thailand into the great central plain conquering the Mon-Kmer inhabitants as they went. They brought with them a tonal, monosyllabic language somewhat resembling Chinese. But because they embraced Buddhism with its sacred writings in Pali and Sanskrit their language in time became polysyllabic by the addition of Indian words. Pali terms which were necessary in religion came into common use among educated men in the court and in literary circles. Scholars writing textbooks at the present time in Thailand turn to Pali or Sanskrit roots for the equivalent of western technical and scientific terms. The Thai language has retained its five tones despite the heavy increment of Buddhist-Indian words. "Justice" in Thai is *yuddidharma*, and the formal term for the pronoun "I" is *Kha-phra-Buddha-chao*, "servant of the Lord Buddha."

* * *

1. Cf. Dipavamsa 8:12; Mahavamsa 12: 44-54.

Thai literature and mural art have drawn heavily upon the Sutta Pitaka and the Jātaka tales of Buddha. Aside from music and drama Buddhism has been the inspiration of most Thai art forms. The Buddhist temple is usually the most beautiful and ornate building in the village. The interior walls of the temple often are covered with mural paintings, doors and windows are decorated with intricate designs of foliage and devatās in gold against a background of gold or black lacquer, and the eaves and gables are adorned with wood carving. Mosaics of porcelain or colored glass often cover the pillars, altars and sometimes portions of the walls of the vihāra. The balustrades are frequently made in the form of Nagas with the heads serving for newel posts. Figures of devatās or of animals are sometimes set about the bases of cetiyas or of temple libraries. Considerable artistry is devoted to the roofs which are often of colored tile arranged in patterns, with highly decorated gables. Within are images of Buddha of various sizes, some of metal,—bronze, gold or silver, others of stone or crystal, or of brick covered with mortar and plaster and surfaced with gold leaf. Temple doors are often covered with mother-of-pearl designs, and various utensils and insignia of rank used in the priesthood are of the same material. Boxes, bowls and utensils are also made of gold or silver niello ware adorned with the lotus or other figures sacred to Buddhism. Gifts taken to temples are usually carried on silver trays or in silver bowls heavily ornamented in repoussé. The weaver's skill has likewise been devoted to the temple and the results may be seen in long cloth banners which hang in northern temples, in special robes for images, in cloth bags given to the monks for carrying scriptures and small objects, and in ornate fans which mark the ecclesiastical rank of the bhikkhus or monks. The art of the scribe has been exercised in making ollas or sacred palm-leaf books with characters in Cambodian

or Thai; inscribed with a stylus, then inked, and the whole bound between ornate covers decorated with gold.

As previously mentioned, the Thai calendar dates from the death of Buddha, reckoned at 543 B.C. Since 1940 it has followed the western calendar in starting the year with January first. In addition a lunar calendar is followed in temple services, in which each month has four holy days or *wan phra* set aside for special worship. They are: the day of the new moon, the eighth day thereafter, the fifteenth day or full moon, and the eighth day of the waning moon.

During its long residence in Thailand, Buddhism has become literally rooted in the soil. Excavators constantly find bronze and stone images of Buddha in unexpected places, perhaps while digging foundations or irrigation ditches.¹ Above ground evidences of Buddhism are numerous.

In the older part of Bangkok the skyline is pierced by the spires of Wat Arun and the Golden Mount. In the rice lands a traveler is seldom out of the sight of a *phra chedi* (*cetiya*) or stupa towering above the village trees. In the less populous sections of the country are sacred caves, "footprints" of Buddha, and on many a steep and isolated hill a greying *cetiya* visible for miles around.

Formerly many children were named "Boon" meaning "merit" in a religious sense. Children and adults often wear Buddhist amulets for adornment and protection. In former years every young man was expected to spend at least a few months in the Monastic Order to make merit for himself or

* * *

1. Regarding some illegal excavations made at night in the ruins of Sukhothai in 1937, *The Bangkok Times* of Aug. 21, 1937, stated, "It is estimated that the various articles of gold discovered amounted to over two thousand ticals in weight. Included in such finds were also over ten thousand miniature gold images of the Buddha." A tical weighs 15.12 grams.

others and to study religious precepts. Those failing to do this were considered "*dip*", i.e., not mature. This practice has diminished somewhat because of the competition of economic and educational goals for young men today. But the number of monastics in the Order, approximately 250,000, is greater than in any other Hinayana country.

Not all Thai Buddhists hold to the same religious views. Some highly educated adherents are attracted to the psychological and metaphysical aspects of Buddhism. They maintain that Buddhism gives first place to reason, that it anticipated modern science, and is the most scientific of all religions. Some view it as a philosophy rather than a religion.

Other adherents are drawn to the meditative and ethical aspects of Buddhist teaching. For them this religion is a way of life. Monastic seclusion and exercises in contemplation lead to serenity and long life, and are an antidote for the ills and strife found in society. Their emphasis is on inner peace.

And there are many, it must be conceded, who are avowed but not practicing Buddhists.

Most Buddhists, however, accept their religion as a heritage of beliefs, teachings and customs which, in time of rejoicing or death, meets emotional needs and provides answers to the mysteries of life. It supplies a doctrine of man, a metaphysics, a moral law, and an ultimate goal. For daily living it provides means for making merit for self or others, devotional exercises, austerities, esthetic enjoyment, and assurance of safety and good fortune by means of devotion, good conduct, amulets, and verbal mantras. Popular religion includes village processions with banners and music, community pilgrimages to favorite shrines, and temple festivals with decorations, orchestras and diversions. The worshipers are relatives of the monks, and monks and laity are linked together by ties of custom and

reciprocal services. By gradual adjustment through the centuries Buddhism has become indigenous in Thailand, its concepts and practices being in accord with the expectations of its adherents. The followers did not formulate the teachings, but came to require of religion such answers and rites as Buddhism could provide.

Since 1945, however, modern technology and secularism have made some impact upon urban Thai with disturbing effects on traditional customs and attitudes.

2. SUSTAINING FACTORS IN THAI BUDDHISM.

A. The Monastic Order.

The organizational structure of the *Sangha* or Monastic Order is one of the factors contributing to the strength of Thai Buddhism. It is a pyramidal system by which instructions can be disseminated quickly from the top to monks in the most distant temples, and information from village monasteries can be readily dispatched to the Council of Ecclesiastical Ministers in Bangkok. Under this hierarchical system temple activities are kept under careful supervision and good discipline is maintained among the quarter-million monks and novices.

The administrative structure closely parallels that of the civil government at all levels, provincial as well as central. The Department of Religious Affairs in the state Ministry of Education performs the duties of an office of secretary-general for the Monastic Order. This Department oversees the budget of the Monastic Order and assists the officers of the Order with their administrative duties.

Rules covering the administration of the Sangha come under the Act of October 14, 1941 of the Thai Government.

The head of the Sangha in Thailand is the Supreme Patriarch, the *Somdech Phra Sangharaja*, who is appointed by

the King after consultation with the Order. The Supreme Patriarch is chosen on the basis of rank and ability, and ordinarily he remains in office until his death.¹

1) LEGISLATIVE

The legislative body of the Order is the *Sangha Sabha* which consists of not more than forty-five monks of high rank. The members of this Assembly are appointed by the Supreme Patriarch on the basis of seniority and eligibility. Monks of the rank of *Phra Thera Chan Dharma* and upwards, or *Phra Khanacharaya* first class, or *Phra Parien* first class, may be chosen. The appointment is for life unless the incumbent leaves the Order or resigns.

The Assembly holds one or more sessions per year, the date of meeting being selected by the Minister of Education. The Supreme Patriarch convokes the Assembly, appoints the president and vice presidents, and signs all measures enacted. Some orders of the Supreme Patriarch, e.g., the calling of extra-ordinary sessions of the Sangha Sabha, must be countersigned by the Minister of Education. In general, matters coming before the Assembly concern administrative regulations and monastic duties and discipline.

2) ADMINISTRATIVE

The governing body of the Order is the *Khana Sangha Montri* Council of Ecclesiastical Ministers consisting of a Chairman or *Sanghanayaka* and nine ministers. The Supreme Patriarch appoints the members of this Council and the appointments are countersigned by the Minister of Education. The members

* * *

1. When the incumbent is of royal blood he is referred to as Prince Patriarch. He may be raised in rank in order to merit the title more fully. This was done in the case of the late Prince Patriarch Kromluang Vajirayanawong who died 11 November 1958.

of the Council are chosen at one time, and they take office together for a term of four years.¹

The Chairman and at least four members of the Council must be selected from the members of the Assembly. If the Supreme Patriarch is incapacitated, or the office is temporarily vacant, the Sanghanayaka of the Ecclesiastical Council acts as the administrative head of the Order. The Chairman of the Council is the coordinator of the different branches of the governmental system. Being a member of the Assembly he can introduce legislation needed by the administrative branch. Moreover, no member of the Assembly can submit a motion without his endorsement. And it is he who presents the acts or *Sangha Nati* of the Assembly to the Supreme Patriarch for signature.

The administrative branch of government in the Monastic Order is organized into four functional departments: Administration, Education, Propagation, and Public Works (building and repairs). The head of each Department is a member of the Ecclesiastical Council. He chooses the representatives of his department who function at the regional, provincial, and district levels of administration.

(i) At the *Pahk* or regional level.

For administrative purposes the kingdom is divided into nine areas or regions. Each region has a commissioner or supervisor, with assistants, who are appointed by the Ecclesiastical Council and who supervise the work of the four functional services in their respective areas.

(ii) At the *changwat* or provincial level.

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1. The Ecclesiastical Council meets in Bangkok at Wat Bencha-mabopitr; the Assembly meets at Wat Mahadhatu,

The country is divided into seventy-one provinces with an average of about eight provinces or *changwats* per *pakh*. Each province has an Ecclesiastical Committee, *Khana Kamakan Sangha Changwat*, appointed by the Khana Sangha Montri or Council of Ecclesiastical Ministers in Bangkok. The Chairman is the *Chao Khana Changwat*, a position of prominence as the head priest of the province. The Provincial Committee is responsible for monastic administration, education, propagation of the faith, and public works or building and repairs of temples at the provincial level.

(iii) At the *amphur* or district level.

The Administrative pattern is repeated in the districts of which there are 447 divided among the seventy-one provinces. Each district has an Ecclesiastical Committee with a Chairman or *Chao Khana Amphur*.

At the commune or *tambol* level there are no committees, only a *Chao Khana Tambol* to oversee administration. A *tambol* consists of from ten to twenty villages and has a minimum of five monasteries. The 50,000 villages of Thailand are organized into some 3,300 *tambols*. The abbot of each monastery is known as the *Chao Avas* and he receives his appointment from the head of the district or the province.

3) JUDICIAL

The judiciary or *Khana Vinayadhara* of the Order is composed of monks appointed by the Supreme Patriarch on the recommendation of the Assembly. The *Khana Vinayadhara* consists of a *Dika* or Supreme Court of ten monks, an *Uddhon* or Appeal Court of eleven members, and Courts of the First Instance, *Chan Thon*, with a total of 115 members (in 1960). In Thailand trials are held before judges rather than juries, consequently the members of the lower or district court are numerous. The Thai Government at all times stands back of the

Monastic Order to help it carry out its regulations and sanctions.¹

Despite its size, the Sangha in Thailand has no political weight or interests. The Thai Government does not permit the Order to support or be used by politicians. A monk cannot vote. On entering the Sangha the monk cuts himself off from civic responsibilities, but he can re-assume them at any time by quitting the Order and returning to the status of an ordinary citizen.

It may be noted that the Buddhist clergy are not in charge of the laity. Monks of all ranks are not parish priests but monastics who are chiefly responsible for the property, discipline, and ceremonies of the Order. Their duty to householders is primarily that of imparting knowledge of the *Dharma* or Buddhist Teachings. As one of the "Three Gems" the Order is also a "refuge" and a "field of merit" to which the laity can go for spiritual betterment. Having retired from the world for self-improvement, the monk expects the layman to come to him.

B. Emphasis on Learning.

The Buddhist Order in Thailand has developed a well-organized course of religious studies. The reform movement which was largely responsible for this was begun by King Mongkut or Rama IV who ascended the throne in 1851 after twenty-six years in the Buddhist priesthood. Phra Buddhava-

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1. The governmental system of the Sangha is complicated by the existence of the small (15,391 monks and novices in 1959) but influential Dhammayut School or branch within the Order. The Dhammayut minority has five representatives on the ten-member Ecclesiastical Council, twenty-two representatives in the forty-five-member Assembly, and fifty-seven representatives in the 136-member judiciary. Moreover it has supervisory committees and administrative officers in all *pahks* and provinces and in many districts. In 1959 there were 819 Dhammayut temples out of a total of 21,380 in Thailand.

jiranana, as he was known while in the Monastic Order, was of scholarly tastes, familiar with western thought, well versed in Pāli and devoted to Buddhism in its original form. During his early years in the temple he was distressed by the laxity of discipline among the monks and by what he considered careless observance of the rites and ceremonies prescribed by the Pāli texts. His teachers were unable to explain to him the reason back of the spiritual excercises of the Arannavasi (meditative order of monks), some of which were to obtain superhuman powers, so he applied himself seriously to the study of Pāli. He passed his first examination so brilliantly that King Phra Nang Klao put him in charge of Pāli examinations for the Sangha and raised him to the rank of *Phra Raja Khana*. Thereafter he did much to improve the standard of scholarship among the clergy.

While at Wat¹ Smorai, now Wat Rājādhivās, he studied Latin under the Bishop, Mgr. Pallegoix, and at Wat Bovoranives he studied English under the Rev. Jesse Caswell and there became acquainted with two other Protestant American missionaries, Dr. Daniel B. Bradley and Dr. Samuel R. House. As a result of his studies he became fixed in his resolve to adhere strictly to the original teachings of the Tripitaka and to cast off all accretions such as Brahman rites, animistic practices and Mahayana legends. By doing this he ran counter to popular religious concepts and observances, but he saved Buddhism for the well-educated and humanistic among the Thai who wanted a religion free from superstition and in accord with ethical and scientific thought generally prevailing at that time. King Mongkut's approach to Buddhism was both rationalistic and puritanical. He observed with utmost strictness the rites and

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1. Or Vat, possibly from *Vata*, — a religious duty, observance, or rite.

precepts which he regarded as the true teaching of Buddha including such matters as the correct mode of draping the monk's, robes and the pronunciation of Pāli.

The reforms and innovations which he instituted and which still influence the Order today are many. He prepared an order of service which was adopted by all monasteries for morning and evening worship. He revised and corrected the ordination service making it agree with the early Pāli form. He established the Māgha Pūjā festival now observed in February and he composed some of the Pāli gāthās used in the service. Indeed he composed a number of Pāli gāthās which were included in the Royal Book of Chants.¹ He revived the Visākha Pūjā festival and also the service held eight days later in memory of the cremation of Buddha, and for these he composed appropriate chants. He modified the ceremony for celebrating the King's birthday and many other services. He established preaching services on *Wan Phra* days, both morning and afternoon, and trained up a school of able speakers who followed his popular style of extemporaneous preaching. He altered the *Kathina* ceremony so as to include the giving of white cloth which must be dyed and sewed by the *bhikkhus* (monks). He introduced or revived the giving of bathing cloths to the monks at the beginning of Buddhist Lent, the giving of honey at mid-year, the presentation of cloth other than *Kathina* robes at the end of Lent (the rainy season), the presentation of gifts to the Sangha by lot, and the rule that gifts to the Order are common property but under the care of the abbot or certain appointed *bhikkhus*.

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1. Such as the *Pattidana Gatha*, the *Namokaratthaka*, the *Ratannattaya pbhavabhiyacana Gatha*, the *Saranagamananussarana Gatha*, the *Mokkhupaya Gatha*, *Tiratanappanama Gatha*, and the *Ovadapatimokkhadipatha*.

His influence on the study of the Pāli sutras not only raised the standards of scholarship but increased the number of students. Wat Bovoranives became the center of religious studies while he was abbot, and the number of bhikkhus in residence there grew from a few to one hundred and fifty. His work in textual revision was of abiding value. Largely due to his influence two embassies were sent to Ceylon to re-establish relationships with the Sinhalese Monastic Order. Those appointed to go were eleven monks and a novice from among his own disciples and they brought back in 1843 forty volumes of the Tripikata, and thirty more in 1844, which were used to correct the Thai texts.

His work was carried on by his son, Prince Vajiranavaroros, a brilliant scholar and a great organizer who became abbot of Wat Bovoranives in 1892. Two years later when the group known as the *Dhammayuttika Nikai* (those who adhere to the Dhamma) formed a separate organization he became head of all the Dhammayutika (or Dhammayut) temples. The monks who did not follow this movement, the great majority, became known as the *Maha Nikai*. In 1893 Prince Vajiranavaroros established at Wat Bovoranives a seminary called the "Mahanakut Rajavidyalaya". He revised the syllabus of study for the monks so that there was a simple course in Thai for those intending to remain in the priesthood for but a few months, and a more difficult course of study in Pāli for those who became monks for a period of years or for life. Written examinations were prescribed for the first time. The text books and literature prepared by members of this group gradually came into use and finally were adopted as standard works by the entire Order. Today the Dhammayut and the Mahanikai monks take the same courses.

In 1910 Prince Vajiranavaroros revised the curriculum and created the ranks of *Nak Dhamma* or *Dhamma Scholar*,

Third, Second and First Class, for all monks taking the Thai course. In 1929 grades of equivalent rank were established for the laity who wished to take this course of Buddhist studies. The course of study for lay disciples, both men and women, is called "Dhammasuksa" or "Dhamma-education" and differs from the course prescribed for monks only in respect to the Vinaya rules, which are omitted. There has been a steady growth in the number of laymen taking this course; in 1936 there were 8,336 enrolled for the examinations, in 1958 there were 24,182. The hope was expressed that such studies undertaken by the laity would have a good effect on the country and reduce crime.

Above the grade of Nak Dhamma First Class, the monks are divided into seven classes of Pāli scholars called "Parien" and graded from the lowest or Parien, Third Class, to the Ninth Class. Pāli is held in high esteem because it is the language of the Tripitaka.

The intellectual stimulus that King Mongkut gave to Thai Buddhism a century ago has resulted in greatly increased study of the Tripitaka by monks and laymen of today. Credit must be given also to the stimulus of modern education and to the numerous printing presses which have made text books available to everyone. The growth of Buddhist studies in recent years is shown by the following statistics:

	Number of Dhamma students	Number of Pali students
1927 . . .	16,454	4,700
1937 . . .	69,357	9,551
1957 . . .	199,873	18,953

In 1937 there were 391 Pāli schools in the monasteries of Thailand, and 4,056 schools for students taking the

Dhammasuksa course. In 1957 there were 495 Pāli schools and 6,201 Dhammasuksa schools.¹

Number of students taking the Pāli examination in 1957	The number who passed
Third Grade ... 4,773	862
Fourth Grade ... 1,030	454
Fifth Grade ... 1,375	345
Sixth Grade ... 510	136
Seventh Grade ... 149	40
Eighth Grade ... 76	14
Ninth Grade ... 29	8
Total 7,942	1,859

Number of students taking the Dhammasuka examination in 1957	Number of students who passed
Third Grade (lowest) 108,557	42,983
Second Grade ... 45,592	20,982
First Grade ... 20,625	6,951
Total 174,773	70,916

In Bangkok there are two monastic schools of university level for Buddhist monks. Both grew out of schools of pre-university grade. Mahamakut Rajavidyalaya at Wat Bovoravives began studies at university level September 16, 1946. It grants a B.A. degree, *Sasanasastr Pundit*, to student completing a seven-year course of which four years are of university grade. This school graduated twenty students in 1959, and had 481 students enrolled the following year. It publishes a

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1. Statistics for 1957 are taken from the report of Thailand's Ministry of Education, *Educational Statistics, Academic Year 1958*.

monthly periodical, the *Dhammacakṣit*, which was founded in 1894. This institution may be considered the seminary of the Dhammayut group.

The other monastic university is the Mahachulalongkorn Rajavidyalaya at Wat Mahādhātu, and it dates from January 9, 1947. It grants a B.A. degree, *Buddhasastr Pundit*, upon the completion of four years of study at university level and two additional years of teaching. This institution graduated twelve students in 1959, and had one hundred enrolled in university courses in 1960. It publishes a monthly magazine, the *Buddhucakka*. Both monastic universities require a certain minimum knowledge of Pāli of all entrants, and both stress Buddhistic studies and languages,—Pāli, Sanskrit, and English. But a strong effort is made to acquaint the students with the principles of various religions, philosophies, and sciences, "with which the Buddhist must acquaint himself and which he must judge in the light of his own concepts if he is not to lose his grip on the modern world."¹ Both schools expect their graduates to become teachers.

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1. Catalogue 1957-1958, of Mahachulalongkorn Rajavidyalaya, p. 9.

Public Education

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For centuries before Thailand established its modern educational system the monasteries gave instruction in reading, writing, and simple arithmetic to the novices and small boys in residence. At the same time a small number of girls customarily were admitted to the palaces of the king or nobility for instruction in dress, manners, household arts and reading. The temple boys were primarily servants who ran errands and carried parcels for the monks and helped keep the monastery premises clean. In return they received food and lodging, moral and religious instruction, and a chance to study in a primary school. Some of the boys were relatives of the monks, some were orphans, some the children of families living far from a wat school.

In 1927 the number of such boys, *sisya wat* or *sit wat* (disciples) or *dek wat* in the monasteries of Thailand was 109,697; in 1936 the number was 135,727. In 1954 the monastic population of Thailand was:

monks.....	156,952 ¹
novices.....	83,529
	240,481 total
<i>sisya wat</i>	<u>119,044</u>
grand total	359,525

In that year the number of boys residing in the monasteries of Thailand was roughly half the number of the monastics wearing the yellow robe. By 1960 it became difficult to obtain statistics on the number of bona fide *sisya wat* because fewer of the boys in the monasteries were servants and more

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1. *Thailand, Country Survey Series*, HRAF Press, New Haven, Conn., 1957. p. 101

were using the monasteries simply as dormitories in which to live while attending public schools. In Bangkok hundreds if not thousands of boys and young men live in temple dormitories while attending secondary schools and universities. They may or may not be dependent upon the monastery for food.

Near the end of the last century the government began to formalize primary instruction in wat schools. It established two grades of study, *Prayok Nung* and *Prayok Song*, and gave the monasteries three baht for each student who passed the course. In 1898 a national educational system was adopted and the monks were asked to assist the school officials by establishing schools in temples and serving as teachers wherever possible. The sudden demand for teachers could best be met by the clergy. In 1921 a Primary School Law was passed whereby every child between the ages of seven and fourteen was liable to compulsory attendance at school wherever the law was put into effect. In the period 1921-1931 the number of pupils in Thailand increased from 241,508 to 788,846. To meet the emergency caused by this rapid expansion thousands of temples turned pavilions and store rooms into public school buildings. In 1931, out of 5,471 government primary schools, 4,688 or 85.6% were conducted in temples, and out of 6,881 primary and secondary schools, 4,911 or 71.3% were in monastery grounds.¹ In eight out of the fourteen Circles or Administrative Regions more than 80% of the government schools were conducted in temples, and in one area, Nakon Sawan, the ratio ran to 87%. In this critical period a great many yellow-clad monks took charge of these schools or served as teachers. In 1933 there were 1,543 schools conducted by monks.

Monks gradually ceased teaching in public schools as the government established teacher-training schools, set standards

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1. Report of the Ministry of Education, 1929-1931, Bangkok. pp. 1-7

for teacher's certificates, and put teachers in government schools under the Civil Service. In 1960, however, the Ministry of Education selected several hundred monks who already held teacher's certificates and gave them positions in government schools at a nominal salary of 140 baht per month. This move was undertaken as an experiment in enlisting the Sangha in the service of general education. Some monks had long taught ethics and religious subjects in public schools.

After 1931 the percentage of temple schools declined as the government and local communities erected hundreds of new and larger school buildings on more spacious grounds to care for the ever-expanding school population. In 1958 the total number of students in Thailand was 4,040,609. In that year, out of 25,133 primary and secondary schools listed, 10,582 were on temple grounds.¹

In 1929 religious instruction in accordance with the principles of Buddhism was provided for all government schools. Beginning about 1950 the Ministry of Education introduced a series of text books for all primary and secondary grades to accompany the syllabus for Ethics prescribed for all schools whether private or government. These text books increase in thickness from eighty-seven pages in the Fourth Grade to 285 pages in the Twelfth Grade. Moral instruction is based on the life of Buddha and precepts and teachings from the Tripitaka. In grades five to ten inclusive, one set of text books is called *Baep Rien Chut Buddhasasana*, or Buddhist Religion Series Course. Another series is called *Baep Rien Nati Polamuang Siladham*. For all girl students and for boys not entering the monastery this course of study is a substitute for the religious instruction once given only in temple schools. In addition, the new text books include material on social behavior

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1. *Educational Statistics, Academic Year, 1958*, Ministry of Education, pp. 31,102 ff.

to meet present-day conditions. In some grades the text books contain Pali chants with explanations, and instruction on worship ceremonies, temple festivals, and the procedure for entering the priesthood.

Nearly all public schools observe a ceremony called *Wie Kru* or "Veneration of Teachers." The ceremony is held one or more times a year and usually takes the form of chants before an image of Buddha, and appropriate addresses. Some schools have daily or weekly religious services for the students, using chants. And some schools observe an occasional or yearly Confirmation Service in which students ready to declare themselves *Buddhamamaka* go in a group to the temple to take part in a ceremony of commitment to the Buddhist faith. At the conclusion the students receive certificates as avowed adherents or *Buddhamamaka*.

C. Temple Activities and Festivals

In 1958 the average number of monks and novices per temple in Thailand was about twelve. The minimum permissible was five. Some wats are not monasteries, that is, they have no resident monks and may in fact be deserted. In 1958 there were 1,350 temples designated as "empty" among the 21,385 temples listed. The small monasteries usually maintain a quiet existence, with daily and *Wan Phra* or holy day devotional services conducted by the small chapter of monks. At long intervals there is a festival for the support of the temple arranged by villagers living near by.

Larger wats with from fifty to five hundred resident monks and novices present quite a different picture,—much depends upon the character and enterprise of the abbot. A large and well-run temple has a *vihara* or temple of worship as the principal building, an *uposatha* building of similar design for ecclesiastical rites, one or more *cetiyas* or stupas, and a number

of dormitories for monks and pavilions or salas for lay visitors. There is usually a sacred fig tree (*ficus religiosa*) or Bodhi tree within the grounds. The temple yard is swept clean and sanded, and it may be brightened with a few flowers and shrubs cultivated by the monks or by some devout layman. Around the temple grounds there is a high brick wall covered with stucco. The two main temple buildings usually have roofs of colored tile, with facades elaborately decorated with glass mosaics, wood carvings, or molded figures, the embossed figures covered with gold leaf.

At daybreak the monks go forth with iron begging bowls to stop at doorways of householders for their daily food. Sometimes a *dekk wat* or temple boy accompanies a monk and carries in a *pinto*, or matched set of enamel bowls with handle, the curries and soups that are tasty only if kept in separate containers. They return within an hour to the temple to eat. In some communities and on some occasions as on a *Wan Phra* or holy day the monks do not need to leave the temple as laymen bring food to them. After breakfast the monks assemble in the vihāra or some other building to chant the morning service, then disperse to study, teach or otherwise engage themselves. The quiet is broken by spasmodic bursts of sound as novices con their lessons in Pāli chants, singly and by groups. Neighborhood children come into the yard to play accompanied by the family dog. Men and women come and go, some bearing offerings of candles, incense sticks and flowers to place before the image of Buddha, some coming to visit relatives within the Order. A few young men from the village may gather at a sala to make a paper-and-bamboo float to carry at a future festival, or to engage in orchestra practice with gongs and drums. A steady hum may emanate from one of the buildings if there is a grade school in session there. Shortly before noon the monks eat their second-and-last meal of the day.

In the hot afternoon a crowd may assemble for a funeral service to precede a cremation either at the temple or at cremation grounds outside the village. In some of the large temples in Bangkok there are cremation services almost daily, sometimes more than one,—the temples having a virtual monopoly upon crematoriums by reason of custom and availability of monks for funeral services.

At dusk or soon after, the monks assemble again for evening chants. Some temples have two evening services; in some the monks chant singly, in their rooms. Thereafter they are free to read, study, converse, or listen to a radio until bed time. On Wan Phra days people attend the morning worship service in the vihāra, bringing with them the usual offerings of flowers, candles and gifts for the monks and the temple. The service consists of chants in Pāli accompanied on occasion by a sermon or exposition of a text. At the evening service the candles may furnish the only light in the vihāra if the village has no electricity.

Before the advent of movies, radio and television, and school sports the village temples served as the principal outlet for the festive moods of the populace. The church year still includes the popular attractions of processions, fireworks, community pilgrimages, and gay festivals in which decorations of colored paper and music from percussion instruments play an important part.

The festivals often take the form of fairs held in the precincts of some shrine or temple and lasting for three days. Each October or November a fair is held at the "island" temple of Pak Nam at the month of the river below Bangkok, and about this time another fair is held at nearby Bang Pli. Boat races and processions with small sampans, movies, exhibits, and innumerable food stalls are part of the attractions. Birds or fish may be released to make merit, and subscriptions made

to the support of the temple. Wat Sraket at the Golden Mount in Bangkok has an annual fair at the time of the full moon in November. For the three days a stream of visitors ascend the steps of the man-made hill to worship before relics of Buddha enshrined in a cetiya on the summit. Sometimes the worshipers are sprinkled with holy water by a monk as they pass before the shrine. The annual fair at the great stupa at Nakon Pathom attracts tens of thousands of people to this shrine which is the oldest Buddhist site in Thailand. In February and March excursions are made to Phrabad thirty miles north-east of Ayudhya where, on a rocky hillside, a complex of cetiyas and temple buildings is grouped around a footprint of Buddha. So popular was this shrine that a narrow gauge railway was built to accomodate the pilgrims. More recently visitors have come by cars and busses, in such numbers as to cause grave traffic problems.

Throughout the country, between January and June of each year there are frequent occasions in which new vihāras or new Buddhist images are dedicated, or the completion of temple repairs celebrated. From time to time communicants of different temples raise funds, decorate floats, organize processions and proceed with great merry-making to some temple considered in need of aid. To describe a specific instance, at the dedication of a new vihāra at Wat Fa Hām in Chiangmai six processions of this kind converged upon the temple in the late afternoon. Each group consisted of about fifty people who were preceded by small boys carrying triangular flags on long bamboo poles. Behind them came yellow-clad monks followed by elderly men bearing gifts or carrying large colorful ceremonial parasols. They were accompanied by native bands each having one long wooden drum, several small drums about two feet long, two or more gongs of different pitch, a pair of

cymbals, and native cornets capable of producing an extraordinary volume of sound. Behind each orchestra came a litter or float bearing a paper tree with leaves of money. Surrounding the tree were gifts of food, tobacco, candles, incense, flowers, wash basins, robes and other offerings. The men took turns carrying or pulling the floats while the women followed behind them. At the temple gate four girls about ten years of age, gaily dressed and adorned with four-inch metal fingernails and with flowers in their hair, performed a slow-tempo Lao dance of welcome for each incoming procession.

Such activities have perennial popular appeal.

CHAPTER II

TEMPLES

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1. Their Number and Support

The following statistics indicate the number of Buddhist temple and monastics in Thailand in 1959, and the increase in number during a period of three decades beginning with 1927 when the Monastic Order began publishing an annual report.

YEAR	GROUP	TEMPLE	MONKS	NOVICES
1927	Mahanikai	16,317	126,651	81,528
	Dhammayut	186	3,047	1,817
		<hr/> 16,503	<hr/> 129,698	<hr/> 83,345
1937	Mahanikai	17,320	144,474	68,678
	Dhammayut	272	4,672	2,122
		<hr/> 17,592	<hr/> 149,146	<hr/> 70,800
1959	Mahanikai	20,561	147,221	86,943 ¹
	Dhammayut	819	9,892	5,499
		<hr/> 21,380	<hr/> 157,113	<hr/> 92,442

In the period 1927–1959 the population of Thailand more than doubled.² Recent statistics have included a classification called "deserted temples"; this category did not appear in earlier figures.

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1. Statistic obtained from the Department of Religious affairs, Bangkok.
2. In 1929, the population was 11,506,707. *Religious Almanac*, B.E. 2500, p. 147

Year	Total No. of Temples	Royal Temples	Community Temples	Monastic Residences (<i>wat rastr</i>)	Deserted 1 Temples
1949	19,592	148	9,399	9,440	605
1958	21,385	148	9,312	10,575	1,350

In 1960 there were 149 royal temples of which about seventy were in the Bangkok area. These were built by former kings or were accepted by the government for special supervision and upkeep. Among the royal temples are sixteen of the first rank.² The King visits nine of these annually to present *Kathin* robes at the end of the rainy season,³ and he sends personal representatives with robes to the other seven temples.

Most temples have been built by communities. A *Wat Rastr* is a complete temple and monastery with an *uposatha* building or hall built on consecrated ground that is marked out by *Sima* stones, — a hall in which the Sangha conducts monastic ceremonies such as ordination.

A "Monastic Residence" or *Samnaksangha* is a monastery which does not possess an *uposatha* building, but which conducts ordinary services of worship for monks and the laity. New temples are almost invariably of this category. When villages spring up along new canals or roads they usually

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1. *Educational Statistics*, Academic Year 1958. p. 266.
2. The sixteen temples of first rank are in three categories, the Rajavoramahavihara, the Rajavoravihara and the Voramahavihara. Those of the second rank have these same categories with the addition of a fourth, the Voravihara. The remaining royal temples of the third rank have the categories of Rajavoravihara, Voravihara and Saman or common.
3. These are: Wat Makut Kshtriyarama, Wat Debsrindr, Wat Sudasna, Wat Bovoranives, Wat Rajabopidh, Wat Jetubon, Wat Arun, Wat Benchamabopitr, and Wat Rajadhipas.

mark out a temple area and put up such simple buildings as they can afford. The first *vihara* or worship hall may be constructed of bamboo, to be replaced later by a brick structure.

A standard temple or Wat Rastr (Ratsadon, people) may come under one of three designations: Visungamasimā Wats are those which have a rectangular piece of ground within the temple area which has been deeded to the Sangha by the government. Usually this plot of land is not larger than 260 x 130 feet. The Sangha consecrates this portion of land, marks it off with eight Simā stones, and builds thereon an uposatha (*bost, bote*) hall. The remainder of the temple area belongs to the government but is set aside for the use of the Sangha. As a rule such temples must be at least two kilometers apart.

A Buddhasimā Wat has an uposatha hall but does not possess a formal deed for the consecrated ground on which it stands. The presumption is that such land was deeded to the temple by a ruler who lived in the forgotten past.

A Mahāsimā Wat is one with simā stones marking the entire temple area. Such wats are few in number. Consecration of the entire grounds requires that all monks in residence there must attend all formal ceremonies.

In 1959 there are twenty-six Chinese Mahayana temples recognized as wats, and about four hundred Chinese shrines or places of worship. To care for the temples there were 105 Chinese monks and thirty-five novices. In the same year there were ten Vietnamese or Yuan temples of the Mahayana school, with 113 monks and ten novices in Thailand.

The number of temples in some of the older cities such as Petchaburi and Chiangmai is unexpectedly large. In the municipality and suburbs of Chiangmai, with a population of about 70,000, there are 132 temples. Within the old

city wall there are 42 temple sites in the one square kilometer of area. The abnormally high concentration of temples in some areas, and decreases in population in other precincts, account in part for the number of deserted or unoccupied temples. With changing conditions, however, some deserted temples are restored and again occupied. About 80% of the land controlled by the Monastic Order is used for religious and educational purposes, and is known as *ti wat*. In 1958 less than 18% of the total was termed *ti dhoranisangha* or Sangha land that is not used for religious purposes. Some such property is rented out. A third category called *ti kalapana* consists of land which the Sangha does not own but which yields an income for the Order. In 1958 such land amounted to little more than 2% of a total. Recent growth in the amount of temple land is shown in the following statistics¹

YEAR	TOTAL NUMBER OF RAI	TI WAT LAND (rai == .4 acre)	TI THORANI- SANGHA	TI KALAPANA RAI
1949	303,939	252,269 rai	42,340 rai	9,330 rai
1952	415,238	333,549	71,805	9,884
1958	431,320	342,016	77,244	12,060

In 1958 the revenue producing land in the second and third categories amounted to 89,304 rai, an average of approximately 1.7 acres per temple. Some of this land,

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1. *Educational Statistics, Academic Year 1958*, p. 267

however, was adjacent to temples in cities where rentals were high.¹

Support of the temples and the Monastic Order comes from three sources: government appropriations, income from Sangha property, and gifts from the laity. The budget of the Department of Religious Affairs in 1958 was 13,451,543 baht. It is practically impossible to compute the value of contributions from the laity. Much of giving is in kind: the daily food of the monks and *sisya wat*, clothing, utensils, toilet articles, candles, flowers, building materials, and free labor.²

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1. It may be asked why monastic land has increased slowly when religious merit can be obtained by bequeathing property to a temple. The concept of monastic life in Buddhism seems to be the answer: A monk does not till the soil or work at crafts for gain. He is forbidden to touch (metal) money, but enjoined to study, meditate, worship, and to obtain food and clothing as gifts from the charitable. The laity and the government would view as inappropriate the giving of large amounts of land to the temples. Individual monks do in fact receive and accumulate money.
2. "The average expenditure (per household) for the temples is higher than that for clothing or household supplies in all areas". James M. Andrew, *Siam Second Rural Economic Survey, 1934-1935*, Bangkok, The Bangkok Times Press, p. 263.

H.K. Kaufman, *Bangkuad, A Community Study in Thailand*, pages 105-109, attempts to compute the amount given to one village temple during a year.

BUDGET FOR SUPPORT OF RELIGIONS¹

	1950	1958
Temple repairs, reconstruction	3,000,000 baht	9,000,000 baht
Pāli, Dhamma Schools	400,000	500,000
Buddhist Associations	25,000	100,000
Buddhist universities, two ...		400,000
Grant to Muslim organizations	30,000	495,000 ²
Grant to Christian organizations	<u>10,000</u>	<u>45,000³</u>
	Total 3,465,000 baht	10,540,000 baht ⁴
	(21 baht = \$1.00)	

BUDGET FOR SUPPORT OF MONKS AND NOVICES

	1950	1958
Salaries	3,522,000 baht	4,422,000 baht ⁵
Administration of Sangha ...	8,323,000	10,988,000
Kathin ceremonies, gifts of robes	50,000	220,000
Fans for monks, to indicate rank	48,000	658,000
Preaching	25,000	40,000
International meetings	— —	35,000
Grants for foreign students ...	<u>— —</u>	<u>120,000⁶</u>
	Total 11,968,000 baht	16,483,000 baht

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1. *Educational Statistics, Academic year 1958*, pp. 273, 274.
 2. For repairs, reconstruction, excluding the school for Muslims at Bang Sue which is maintained by the government.
 3. For repairs, reconstruction, given to Roman Catholic and Protestant denominations.
 4. The total expenditure was 21,630,000 baht in 1957, - the Buddhist Jubilee Year 2500. The sum of 4,200,000 baht was allocated to erect a Thai temple at the shrine of Buddhagaya, India.
 5. This covers the monthly allowances, *nitayabhatt*, of monks of high rank or monks who have special administrative duties. In 1959 there were 6570 such monks, and their allowances varied from sixty to one thousand baht per month.
 6. A number of Buddhist monks from Cambodia and Laos were given an opportunity to study at the Buddhist universities in Bangkok,

2. Buildings and Sacred Objects

The average temple or monastery contains a cetiya or stūpa, a vihāra or preaching hall, an uposatha (bote) building in which rites for the Sangha are held, a sacred Bodhi tree (*ficus religiosa*), and dormitories for the monks. A larger temple may possess several cetylās, burial stupas, a square building (mandapa) which shelters a footprint of Buddha or other objects of veneration, pavilions (*sula*) and galleries around the inside of the temple wall, buildings for religious studies and for a public school, a building in which monks may walk and meditate, special dwellings for the abbot and the higher clergy, extensive dormitories of one or more stories in height, a museum of sacred objects and ancient images of Buddha, a crematorium and a building in which bodies of the dead are stored awaiting cremation, a bell tower, a pond, a well, flowering shrubs and hedges, and a few palm trees which furnish leaves for sacred books: In some temples there are tall flag poles, highly decorated, from which swing long slender cloth banners on festive occasions. The Bodhi trees are frequently of great age with a lineage that goes back to Ceylon or to Buddhagaya. Under these trees or near the main gate there may be seen spirit shrines, - little wooden houses patterned after a temple and set up on a post at shoulder height. In these are burnt candles and incense to spirits of the departed or to earth deities.¹ Perhaps no single temple possesses all these features. As most temples are modest in size it is not unusual for either the vihāra or the uposatha hall to be lacking. Invariably the temple yard is sanded and free of grass. The sand is brought at festivals as an act of worship; after a few score years the

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1. At Wat Cetiya Luang, Chiangmai, an *Indrakhila* or stone pillar erected to the guardian spirit of the vicinity is enshrined in a small building.

level of the yard may be much above that of the neighborhood.

The uposatha hall and the vihāra are often similar in appearance and in the altar arrangements within. The uposatha may be quite small, although it must be able to seat at least twenty-one monks, and it can be recognized by the eight boundary stones or simā surrounding it. The vihāra may be of any size up to a capacity of a thousand or more worshippers. The two buildings are usually rectangular in shape with a portico at the front and having two rows of columns within for the support of the roof. Some vihāras have a row of columns surrounding the outside. As Buddha faced east when seated under the Bodhi tree at the time of his enlightenment so these buildings and the images on the altar within usually face the rising sun.

The multiple roofs give the impression of being superimposed one upon another; usually from two to five tiers of gables are visible. The gable ends of the roofs have a figure, *bi-raka*, running down each edge. Where this figure is in the form of a Nāga or serpent, the head is usually at the eave. Otherwise there is substituted for the head a *hang hongs* or "swan's tail." The curved finial at the peak of the roof is the *jo fa*. In some temples in northern Thailand the *jo fa* takes the form of a crested Nāga head. Often the Nāgas are covered with a mosaic of colored glass which reflects in many hues the tropical sun. Along the eaves frequently hang small bronze bells with Bodhi leaf pendants which catch the breeze and sway the clappers from which they hang. The roof tiles usually are glazed and set in designs in colors of red, blue, green and gold. The facade and gable ends of the vihāra are decorated with figures in bas relief covered with gold and standing out from a background of red or blue. The figures may be of a peacock, a garuda, or of the three-headed elephant of Indra,

Nāga figures may adorn the ballustrade on each side of the stairway forming the approach to the temple, the Nāga head forming the newel post. A variant of this is the *makara* or stylized figure of a crocodile with a short trunk. In such figures one head may be seen emerging from the mouth of another. Fan-shaped Nāga heads resembling cobras are often arranged in sets of five or seven and with eyes and scales of colored glass.¹

The vihāra and the uposatha are without chairs but have mats on the floor and a raised dais near the altar for the monks who chant the services. The altar is at the rear of the building, - a platform about five feet high built up solidly of brick and covered with stucco. The central figure on the altar is usually a large seated figure of Buddha either in the attitude of contemplation or calling-the-earth-to-witness. Around this large figure there may be small figures of Buddha or of his disciples Sāriputta and Moggallāna. Images larger than eight feet high are usually of brick and plaster covered with gold leaf, smaller images are of bronze, gold-covered. In the cold season, particularly in northern Thailand, the main image may have a robe of yellow cloth draped over the shoulders.

In front of the main altar are usually sets of small tables of red and gold on which are placed flowers, candles, incense, and objects presented to the temple for worship and decorative purposes. In front of these is a richly decorated chair or throne upon which sits the monk who preaches or expounds the Dharma. In a northern temple there is a high pulpit

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1. In Buddhist art, Nagas with many heads usually refer to the account of Buddha's enlightenment when for seven days he was protected from rain and cold by Mucalinda, the serpent king, who enveloped the body of Buddha seven times with his coils. (Mahavagga I, 3 S.B.E. vol. 13. p. 80). The origin of the Naga motif and worship in India is lost in antiquity. A Naga seal was found at Mohenjo-daro.

reached by a steep staircase. This type of pulpit resembles a miniature palace with a roof ending in a spire, the whole richly carved and gilded. Its purpose is to conceal the monk who intones the Dharma or addresses the worshipers. A low portable altar called a *sattabhand* may be at hand. This is a small table backed by a carved screen and surmounted by seven candle sticks arranged in pyramid style. This altar can be carried about to different pavilions and halls in the temple grounds where food is offered to monks or services held.

The walls of the temple often are decorated on the inside with scenes from the life of Buddha or from Jataka tales, or with contemporary or historical scenes, or with pictures of heavens and hells. Usually the windows and doors are of wood and without glass panes. The door panels are lacquered in black or red and highly ornamented with figures of devatās and intricate designs done in gold. Due to losses of images and other valuable objects by theft it has been found necessary to keep the doors and windows bolted when the buildings are not in use. In Bangkok men and women alike may enter both the uposatha hall and the vihāra, but in northern Thailand the women customarily are allowed to enter only the vihāra.

The cetiyas vary in height from ten or fifteen feet to nearly 400 feet,—as the one at Nakon Pathom.¹ They are

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- 1. Strictly speaking a "cetiya" is an object of worship, and a Bodhi tree or an image of Buddha can be referred to by this term. Images of Buddha are sometimes called *udesika cetiya*. *Phra Buddha cetiyas* are those rare ones containing ashes or relics of Buddha and which are also called *dhatu cetiyas*. A *paribhoga cetiya* is one containing the bowl, robes or any of the eight requisites used by Buddha. The usual type of cetiya is the *dharma*, which contains portions of the Tripitaka enshrined within, together with offerings of gold, silver and crystal, often in the form of Buddha. The portion of the Tripitaka most often enshrined is the Abhidharma which is inscribed in a condensed form on sheets of brass or silver or on the durable palm leaf. The ashes of deceased monks or laymen may be placed in a brick and mortar structure of this style but such is not properly a cetiya but rather a mortuary stupa.

usually circular in shape, but unlike their proto-type, the stupa of India, they have a greatly extended and tapering spire and are modified by indentations, concentric rings, scroll work and ornamentation. Sometimes there is a square or polygonal base with heads of elephants jutting out from the sides or with niches containing images of Buddha. Cetiyas both round and square may have tiers of niches from base to summit each with an image of Buddha,—sometimes as many as seventy-two in one edifice. Near the base is a sealed inner chamber which contains valuable images, portions of the Tripitaka, gold and silver offerings, or ashes of some one of importance. Never are they without something within that is sacred or of value.

The slender spire of the cetiya is protected by copper and the finial is surmounted by a round knob or by a many-tiered parasol of metal covered with gold. Sometimes the entire cetiya is sheathed in copper and gilded, or covered with a mosaic of colored glass or porcelain. Glass and copper are not only decorative but they also keep out water and leave no room for seeds of parasitic trees to take root, water and seeds being destructive foes of the masonry beneath. Some temples in Bangkok and in central and southern Thailand have a variant of the Cambodian tower called a *prang*. This is a shaft or tower ending in a blunt pinnacle and crowned with Siva's trident. It may enclose ashes of royalty or high clergy and contain a relic chamber filled with objects of art and of worship. The seventy-four meter *prang* at Wat Arun in Bangkok is the largest in Thailand and the most graceful and ornate. In northern Thailand the Burmese influence has given rise to ornate and many-spired arches over gates, mythological and animal figures adorning the tops of temple walls, square cetiyas with niches containing Buddhas on the sides, and images of Buddha having robes of gold and white faces and arms.

Cetiyas, temple buildings and surrounding walls are built of brick covered with plaster or cement and whitewashed.

Much of the artistic skill of the village is lavished on the temple so that it is the most beautiful building in the community and stands out in marked contrast to the flimsy houses of wood and bamboo which surround it. Some of the ornamentation of the temple can be traced to Mahayana Buddhism which was found in Thailand and Burma before the eleventh century.

Structures of historical interest in Thailand which have survived the centuries are chiefly temples and temple ruins. The oldest Buddhist shrine in Thailand is the *cetiya* at Nakon Pathom which in its present form is 115 meters high, the largest *stūpa* of its kind in the world and the highest religious edifice in Thailand. The original structure was a *stūpa* built about 500 A.D. by the Mons. Later the Khmers restored it and added a *prang* to the top. In 1860 King Rama IV began the present *cetiya* which encloses the ancient structure.

The next oldest shrine of consequence in Thailand is Wat Mahādhātu in Srithammarat, founded over one thousand years ago. It is impressive by reason of a large central *cetiya* surrounded by a score of other *cetiyas* of considerable height. Srithammarat was the capital of an ancient principality and from here King Rama I obtained many portions of the Tripitaka after the destruction of Ayudhya, the national capital, in 1767. In central Thailand there are temples of great historical interest at Pitsanuloke, Sukhothai, Suwankaloke, Lamphun (old Haripunchai), Lampang, Chiang Sen, and Chiangmai. Because Ayudhya was founded in 1350 A.D. its ruins are relatively new, while Bangkok, founded in 1782, is almost modern.

Wat Jetubon (or Wat Po) in Bangkok is termed "a university in stone." This temple was begun by King Rama I, founder of the Chakri dynasty, in 1789 and here a portion of his ashes are enshrined. Four of its *cetiyas* are memorials to the first four rulers of the present dynasty.

In the pavilions surrounding the four cetiyas are (a) inscriptions explaining paintings depicting twenty-four birth stories of Buddha; (b) inscriptions describing medical matters, forming the medical library of this "university in stone," (c) the regulation strength of the army in grand reviews as on the occasion of Kathin presentations, (d) contemporary moralist literature in the form of poetry and moral maxims in verse, (e) inscriptions on the subject of astrology and omens with Pāli formulae for warding off evils.¹

The early inscriptions also contained a good deal of history both sacred and secular, and the mural paintings illustrated tales of Buddha and his disciples. In one of the buildings of this temple is a recumbent figure of Buddha forty-nine meters long, made of brick and cement and covered with gold leaf.

The words *mahadhatu* or *dhatu* usually refer to a relic, particularly a relic of Buddha. There are several places in Thailand which claim to possess relics of Buddha but the best authenticated relic is at Wat Sraket in Bangkok in the cetiya on top of its "Golden Mount." In January 1898 an excavation was made at the ruins of an ancient stupa at Piprawa, not far from Kapilavatthu near the Nepal border. Within was found a sandstone chest four feet long containing jewels, ornaments of gold, sandalwood, and some urns with an inscription dating from a period prior to King Asoka. This inscription has been translated, "These relics of the Lord Buddha have been presented by the supreme Sakya Lord together with his grandchildren, son and wife."² The ashes within were presented by the British

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1. H.H. Prince Dhani Nivat. "The Inscriptions of Wat Jetubon," in *The Journal of the Siam Society*, Vol. 26. Pt. 2, 1933, p. 143.

2. Ref. *Ruang Phra Saririkadhatu*, Bangkok, Bamrung Jukulakic Press, 1899. Also Sir Charles Eliot, Vol. III, *Hinduism and Buddhism*, 1921, p. 23.

Government to King Chulalongkorn as the ruler of a strictly Buddhist state. Buddhists in Japan, Burma, Ceylon, and Siberia sent representatives asking for a share in these relics. These requests were granted and the remaining portion of the ashes was enshrined in the cetiya on the Golden Mount, May 23, 1899. Worshippers climb the Golden Mount to venerate the relics at the time of the annual fair at Wat Sraket.

Cave temples are found in various parts of Thailand, at Trang, Sam Roi Yot, Petchaburi, Lopburi, Chiang Rai, Chiang Dao, Muang Fāng, and elsewhere. Some of these limestone caves were considered sacred by early inhabitants and converted into Buddhist shrines adorned with altars, cetiyas, miniature temples and Buddhist images,—some of great antiquity. Very often a temple of the usual type is located near the entrance to the cave. In many caves people have found great numbers of small clay votive tablets, *Phra Pim*, bearing images of Buddha and his disciples stamped upon them.

The number of Buddhist images in Thailand must be given in millions. After the founding of Bangkok ancient bronzes were brought down the rivers in boatloads from ruined temples at Ayudhya, Sukhothai, Lopburi, Chiang Sen, Muang Fāng and elsewhere. Wat Jetubon acquired a thousand such images and other temples and private collectors gained possession of thousands more. It is a common experience to unearth images of bronze or stone while digging foundations or dredging ditches in old sites. The making of new images has gone on constantly as well. At one counting there were 167 images of Buddha in the pavilions of Wat Saket, 160 at Wat Sudat, 141 at Wat Lieb, and 112 at Wat Mahādhātu. Wat Benchamabopitr, built in 1900, contains over sixty images of different styles and periods. The largest bronze images in Thailand are the Phra Mangala Bopitr at Ayudhya and the Phra Buddha Jinoros at Wat Sraket, the latter being nine meters high. Small images may be of gold, silver, bronze, brass, crystal or glass,

but rarely of stone. The metal images are of varying mixtures of copper, brass, tin, gold, and silver, so that when cast they are of many different shades. Sometimes they are made so that the metal robes of the figures are of a darker or redder tinge than the faces and arms; three shades of metal may appear in one image. Some well-known ones such as the Phra Jinasri consist of an alloy of four or five metals called *samriddhi* of which iron is the principal ingredient.

Several large and ancient images of gold are extant. The best known one dates from the Sukhothai period and is enshrined at Wat Trimit, Bangkok. It weighs over five tons and contains a high percentage of gold particularly in the head and upper portions of the body. Its true composition became known in 1955 when the plaster sheath encasing it broke away revealing the image of gold within.

Common characteristics of nearly all images are: the hair is in whorls twisted to the right with the top of the head ending in a *ketumala* or flame of glory; the lobes of the ears are long and sometimes pierced; the right shoulder is bare; the ends of the toes are in a straight line, and if the figure is seated the soles of the feet and the palms of one or both hands face up. With an important statue it was not unusual to put gold, silver, or jewels within the breast as a religious offering and to enhance the value of the image.

In the reign of Rama III it was decided that forty different postures of Buddha could be recognized. Images were cast of this number and these are now kept in the museum room of the Chapel Royal. Thirty-four of these were cast in the reign of Rama III; Rama IV had bases made for them and dedicated them to the thirty-three kings of the Ayudhya dynasty and to the one king who ruled at Thonburi. Subsequently an image in a sitting posture has been cast for each reign of the Chakri dynasty. There are nine images of different postures which are worshipped in conjunction with the observance

of the nine planets and the days of the week on occasions such as birthday celebrations.

Images of Buddha as objects of veneration and worship appear on small tables and altars in homes, schools, and temples; they are used in Police Courts where men are required to take oaths; boy scouts make their pledges before them, and they appear in the committee rooms of provincial capitals where officials meet for services on national holidays. Wherever a chapter of monks performs a ceremony, as at the funeral of an important person or the laying of a cornerstone of a great building, an image of Buddha is usually present and to this image is often attached the sacred *sincana* cord held by the chanting monks. Images are borne in procession at times of drouth in some districts, and formerly they were so carried in Bangkok during epidemics. They are also used as talismans, worn as pendants, or carried about e.g., in the cab of a locomotive. The older the image the greater is the efficacy attributed to it. In a temple containing many images, one or two figures may be venerated for specific powers thought resident therein. Consecrated images are thought by many to possess *nana* or knowledge which leads to release. Some images are or were believed to have inexplicable likes and antipathies. Thus the image of Phra Bāng was thought to have been the cause of a series of disasters as long as it was kept in the same city as the Emerald Buddha and for this reason it was sent back to Vientiane in 1782 by Rama I. It was held significant that following the removal of the Phra Jinasi Buddha from Pitsanuloke to Bangkok the official in charge took ill and died, and Pitsanuloke district suffered drouth for three years. In Chiangmai there are two small images which are held to possess rain making powers; one is of white crystal, the other a grey stone of Indian workmanship.

King Rama V considered the Chinarat Buddha in Pitsanuloke to be the most beautiful image in the realm. He had a

replica of it made to enshrine in Wat Benchamabopitr in Bangkok. The Emerald Buddha in the Chapel Royal or Wat Phra Keo receives the highest official recognition. It is of green jasper or prase, sixty centimeters high, and is seated on a high pyramidal throne. It was found in 1434 in Chiang Rai, hidden in an old cetiya, covered with plaster and gold leaf.¹ It was taken to Lampang and then to Chiangmai, to Wat Cetiya Luang, in 1468. The Prince or Chao Luang of Chiangmai later took it to Luang Prabang in Laos. From there it was removed to Vientiane in 1564 when that city was made the capital. In 1778 Chao Phya Chakri, who later became Rama I, captured Vientiane and brought the Emerald Buddha to Thonburi. After he founded the city of Bangkok, King Rama I built the Chapel Royal and enshrined the image there in 1785. This image, having returned to Thailand with the founder of the Chakri dynasty and occupied the Chapel Royal in the new capital, came to be regarded as the palladium of the dynasty and of the city of Bangkok. Royal and state ceremonies have taken place before it since the founding of Bangkok. At times of great epidemics, as in the cholera outbreak of 1820, the image was carried about the city in processions by land and canal. King Rama IV ended the custom of removing the image from the Chapel Royal lest it should suffer damage. Thereafter a sacred cord was attached to it and conducted outside to the palace or to a pavilion in which ceremonies were held.

The King or his representative anoints the Emerald Buddha three times a year, in March, July, and November, in a ceremony in which the robes of the image are changed. King Rama I provided two sets of robes for the image, one

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1. It was the opinion of King Rama IV that this image was of Thai workmanship of the Chiang Sen period and that the material in it came from southern China. Some competent scholars, however, think that it came from India.

for the hot season and one for the rainy season. The hot season dress includes a pointed crown of gold and jewels, and a set of jeweled ornaments which extends to the knees of the seated figure. The rainy season robe is a vesture of gold decorated with rubies and so arranged that the right shoulder is bare. With this is a headdress of gold, enamel, and sapphires. King Rama III had an additional garment made for the cold season, a robe or covering made of gold beads.

CHAPTER III

SERVICES OF WORSHIP AT TEMPLES

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Buddhist ceremonies are difficult to classify because they are numerous and yet possess certain common characteristics. The Sangha as the third of the Three Gems, Buddha, the Dharma, and the Order, participates in all formal Buddhist ceremonies including daily and weekly worship services and state, memorial, occasional, and life-cycle rites. Private devotions are indeed carried on by many laymen at home, but such worship is relatively informal. Not all ceremonies take place at the temple. Funeral services may begin at the home, continue at the temple, and end at the cremation grounds. The essence of Buddhist ceremonies is the chanting of Pāli gāthās or stanzas whereby the Three Gems are praised and merit or blessing is invoked upon the occasion, or objects, or persons involved.

The following ceremonies are major temple services of worship.

1. Morning Worship

Worship is conducted daily in all monasteries after the early meal and before the duties of the morning are taken up. Except on Uposatha days (*Wan Phra* or sabbath days) laymen are not usually present so the monks may assemble before an image of Buddha in one of the dormitories to hold this service, or they may gather in the vihāra or in the uposatha hall. The essential articles used in Buddhist worship are four: candles for light, incense for purification, and flowers and puffed rice (*khao tok*) for fragrance. The monks depend upon the laity for these offerings, and they are usually well supplied. The formality with which these gifts are arranged varies from the simplicity of a humble village temple to the elaborate ceremonial of a royal temple at a state festival. In the later case, a set or terrace of tables is placed before the principal altar,



Viharn, central plain, Thailand.



Temple facade with *Tepanom* figure in high relief.



The Phra Chinarat Buddha



Stupas, cetiyas, or *Phra chedi*.



Temple bell tower.



Spirit shrine at a residence.



Monks receiving food on New Year's Day.



Royal Funeral procession, monk reading the Abhidhamma.



Funeral urn in procession.



Reading a sermon from a palm leaf text.

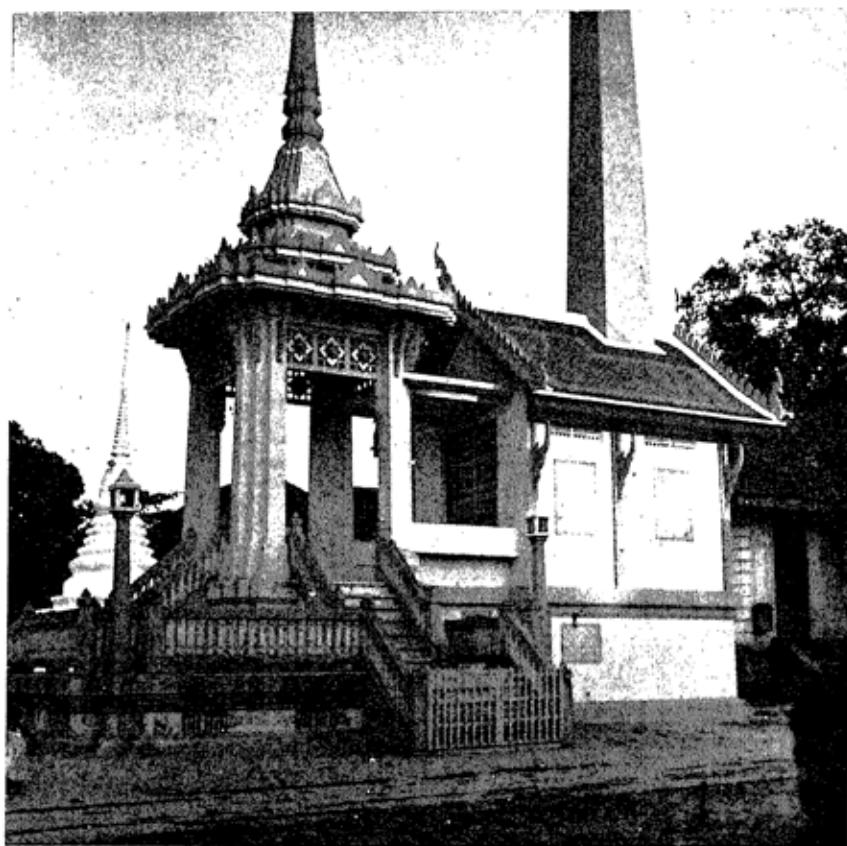


A candidate, *Naga*, entering the priesthood.

(Above photos by Dept. of Public Relations)



Altar of tables with flower arrangement
Reading pulpit at the rear.



Crematory in temple grounds.
During funeral rites the coffin rests in the pavilion.

the tables varying in number from two to eleven and ranging in height from one to four feet. On these tables offerings are placed in suitable containers such as silver, glass or porcelain trays for the flowers and rice, silver or niello receptacles for the incense, and candlesticks of different designs. In the *tong tis* arrangement used by the King there are five candles, five clusters of flowers and five sticks of incense. For commoners the number may be reduced to one each. The word "cluster" is used in an attempt to describe a Thai flower arrangement in which petals and leaves are so bent, interlaced and sewn together that they form a huge lotus bud having bands of green, white and yellow. Flowers in their natural state are also presented.

On ordinary days the monks and novices may stand roll call before the morning service begins. On Uposatha Day (*wan phra*) or *wan dharmasavana* when laymen and women are present the service may take place in the middle of the morning and the worshippers be summoned by a bell or drum. The people come neatly dressed with offerings in hand, leave their shoes outside the door of the vihāra, enter respectfully and group themselves about on the mat-covered floor with no attempt at regularity of seating. The audiences are usually not large and in them women predominate. Before the service begins considerable chatting takes place. Those who can do so take part in the service by repeating the precepts, the formulas for presenting offerings and some of the short Pāli sutras. Nothing corresponding to a prayer book is used by the worshipers, — they are dependent upon their memories. Many of the laymen have spent months or years in the monastery where they learned the ritual. Often there is one layman, a *tayok* who acts as leader and recites the responses, the rest of the congregation merely repeating the Pāli stanzas after him. Women may not light the candles but take part in the service by presenting offerings, repeating the responses and undertaking to

keep the precepts. One characteristic of the service is that many portions are repeated three times, such as the "Namo" and the "Invitation to give the Parittas."

Worship begins after the offerings are presented and the candles lit. The people bow¹ to the image of Buddha, and with hands held palms together in an attitude of reverence say in Pāli:

The Blessed One is an arahant, self-enlightened; the Dharma is that which the Blessed One rightly proclaimed; the Sangha consists of the disciples of the Blessed One who keep the precepts.

We worship and reverence the Lord Buddha, the Dharma, and the Sangha by means of these offering which we have presented. May the Blessed One who has reached Parinibbāna receive these offerings from us who are poor, having a heart willing to help us, in order that benefits and happiness may come to us all to the end of time.²

Hereafter follows the *Morning Worship* proper as prescribed for monks and novices and which is observed daily by them, usually without the presence of the laity. On Uposatha Day lay worshipers are present. The leader begins by worshiping the Three Gems, saying in Pāli:

The Blessed One (Bhagavā) who is far from desire,

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1. Full obeisance is made by touching the floor with the five points—the knees, elbows and forehead. However the usual method is merely to bow from a sitting posture, hands held together.
2. *Trimitr, Prabeni Tham Punna Mu'ang Thai*, "Merit making customs of Thailand," Phra Candra Press, 1930, p. 46.

Unless otherwise indicated, the chants given in this chapter may be found in two Thai books; *Suat Manta Plae* Vol. I, Bangkok, Dharmabidayaagarā Press, 1935, pp 1-49; and in *Tham Vatra Jau Gam Plae*, Bangkok, Sondharma Press, 1936, pp. 1-50. Both the Pāli text and the Thai translations are in Thai characters.

the self-enlightened,—I worship that Blessed One, the Lord Buddha. (He bows once.)

The holy Dharma which the Blessed One proclaimed,—I worship that holy Dharma. (He bows).

The Sangha, disciples of the Blessed One, who have kept the precepts well,—I bow to the holy Sangha. (Bows).

Then the leader says, "Let us join in praise of the Lord Buddha," whereupon they chant the *Namo*:

Namo tassa bhagavato arahato sammasambudhahassa.

We worship the Blessed One, Arahant, Supreme Lord Buddha.

The leader then says, "Let us join in praise of the excellence of Buddha" They chant in unison:

Buddhabhithuti.

The Tathāgata Lord who is far from desire is one whom we should worship and adore. He is the self-enlightened who has achieved the ultimate in wisdom and upward striving. He attained bliss (or Nibbana) and omniscience. He taught those who were teachable, no one more than he. He was the teacher of devatās and men. He achieved bliss. He proclaimed the Dharma, making it clear with his own supreme wisdom. He taught this world together with all the devatās (celestial beings) māras (devils) Brahma, and all creatures including ascetics, brahmanas and men. He proclaimed the Dharma which is sweet (melodious) in its beginning, sweet in the middle portion, and sweet in its conclusion. He proclaimed ascetic conduct (brahmācaraya) in its entirety, in its ramifications and in all purity. We reverently adore that Blessed Lord. We give highest adoration to that Blessed Lord.

They bow, then the leader says, "Let us join in praise of the grace of the Dharma," Then all chant the

Dhammadhithuti.

The holy Dharma which the Glorious Lord uttered is that which men should see for themselves. It is timeless; it is a thing to call others to come and see; it is that which men should bow to and enshrine in their hearts; it is that which thoughtful people should know for themselves.

We humbly worship the holy Dharma. We reverently bow the head to the holy Dharma. (All bow.)

Then the leader says, "Let us join in praise of the Sangha." They chant:

Sanghabhithuti.

The Order of disciples of the Blessed One, consists of those who have kept the precepts well; the Sangha disciples of the Blessed One have kept the precepts straightly; the Sangha disciples of the Blessed One have kept the precepts virtuously; the Sangha disciples of the Blessed One have kept the precepts with true righteousness. The four pairs of men, those in the eight stages, the Order of disciples of the Blessed One,—it is fitting that you should receive the things offered in worship¹ It is fitting that you should receive gifts. It is fitting that you should receive adulation. You comprise the extent of the goodness (merit) of the world, there is no greater extent (of merit). We humbly worship the holy Sangha. We reverently bow the head to the holy Sangha. (All bow).

The leader then says, "Let us join in the Salutation to the Three Gems Gāthā" They chant.

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1. There are four stages of attainment for one seeking Nibbana, each with a "path" and a "fruit," making eight steps in all. These levels of attainment are the Sotapanna (stream-enterer), the Sakadagamin (one-returner), Anagamin (not-returner) and the condition of an Arahant. Ref. SBE. Vol. 21, p. 330.

Ratanattayapanama Gatha.

The Lord Buddha, who was pure and good, has mercy (karunā) as boundless as the ocean. He has eyes, namely precious wisdom and means of knowing purely and well by his own power. He has slain the sin and lust of the world. We devoutly bow to the Lord Buddha.

The Dharma of the Great Teacher, that gives light like a lamp, the Dharma that is laden with the Way, the Fruit and Nibbāna, that Dharma transcends the world. It sheds light on the meaning of highest Dharma. We devoutly bow to the holy Dharma.

The Sangha reveals itself as that which is good and great.

They have attained serenity clear and calm and know how to follow the holy Sugata, Lord. They have escaped from the enemies, lust and vascillation. They have true wisdom. We devoutly bow to the holy Sangha.

The merit (punna) that we have made in worshiping the Three Gems, which are worthy of worship in themselves,—may that merit avert all evils by means of the fruit which arises from that merit.¹

After this the monks chant the

Sangvegaparikittana Patha.

In this world the Tathāgata, arahant, Supreme Lord Buddha arose. The Dharma which the Tathāgata Lord proclaimed is for the purpose of leading creatures to escape, is for the purpose of giving peace and quietness, is for the purpose of giving cessation and the attainment of enlightenment. The Sugata has proclaimed it. We all have heard that Dharma and know this: Birth is suffering, old age is suffering, death is suffering. Disappointment, the pangs of

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1. SMP. Vol. I, p. 5.

ill-health, regrets, and grief are suffering.¹ Meeting things unlovely is suffering, separation from things we love is suffering, desiring things and not getting them is suffering –briefly, holding to the five khandhas (aggregates) is suffering.

How is this? Holding to the khandha of form, holding to the khandha of sensation, holding to the khandha of perception, holding to the khandha of sankhārā (predispositions or coefficients of consciousness) and holding to the khandha of consciousness. When the Blessed One was alive he gave many teachings to the disciples regarding these five khandhas.

There are many teachings of the Glorious One which have been handed down by the disciples. Form is not real (abiding) sensation is not real, perception is not real, the sankhārā are not real, consciousness is not real.

Form is an illusion, (anattā not-self) sensation is an illusion, perception is an illusion, sankhārā are an illusion, consciousness is an illusion. All the sankhārā are unreal. All constituents (dharma) are illusion. We all are subject to birth, old age, death, sadness, grief, suffering, unhappiness and danger. Suffering has oppressed us; we have had suffering of necessity. That which we should do to make an end of suffering should be made manifest.

We all have come to the Blessed One. Even though he has long since gone to Parinibbāna, he is our Refuge together with the Dharma and the Sangha. Within the heart observe the teachings of the Blessed One with all the strength of reflection. May our devotion bring an end to this manifold suffering.²

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- 1. Suffering (*dukkha*) can be mental as well as physical. Whatever causes anxiety or disturbs the peace of mind is suffering.
- 2. If no layman are present the above paragraph is omitted. If they are present the presumption is that they will participate in the chanting.

We all offer worship to the Blessed One, Arahant, Supreme Lord Buddha, even though he has reached Nibbāna. He had such devotion that he left his home, entered the priesthood and lived a celibate life. In the Blessed One, even now with study and the life of a bhikkhu, may our ascetic conduct make an end of those manifold sufferings.¹

The above chants may be considered the bare minimum for use in Morning Worship. In conducting services a good deal is left to the discretion of the monks, short services on occasion may be greatly expanded and a prescribed service which is long may be shortened by abbreviations and omissions. An official handbook for abbots urges the monks to learn and use new sutras when they have become proficient in the old and suggests the names of forty chants from which selections can be made for morning worship.²

2. OBSERVING UPOSATHA DAY (Wan Phra)

On Wan Phra or Uposatha Day at the conclusion of the usual chants for morning worship a layman may act as leader of the congregation and kneeling, announce in Pali:

I beg to proclaim to all good people who have assembled here to worship and observe Uposatha that this is the 8th (or 14th or 15th) of the waxing (or waning) moon. It is the time for good men and women to listen to the Dharma, keep Uposatha and the Eight Precepts (*sila*). May great merit (good) arising from strictly observing the

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1. The above paragraph was written by Phya Dhammakosa-charya. Much of the service is credited to King Mongkut. If women participate in Pali responses they cause a slight variation in the chants by using pronouns of feminine gender. Ref. SMP. Vol. 1. p. 7, and Samyutta Nikaya 56. 11.

2. See list in Appendix.

Eight Precepts of Uposatha come to all who are assembled here. Firmly set your heart on keeping Uposatha all this night and day. Keep free from the consequences of emotions, namely, refrain from killing, refrain from stealing, refrain from sexual intercourse, refrain from lying, refrain from intoxicating liquor, refrain from eating after the noon hour, refrain from dancing, singing, music and entertainments, refrain from adorning the body with flowers, perfumes or dyes, and refrain from lying on a high, wide soft mattress of cotton.¹ Do not let your thoughts scatter but strictly and respectfully keep these eight precepts as a righteous offering to the Blessed One with all the strength you possess: We who have come to this Uposatha Day should not let this opportunity go by without obtaining the benefits thereof.

When the proclamation of Uposatha has been made the bhikkhu who is to give the Precepts takes his seat on the preaching throne with his feet folded under him. The laity kneel respectfully with hands together, bow three times and in unison invite the Sila as follows.

THE UPOSATHA SILA (Precepts)

"Reverend Sirs, (*bhante.*) we humbly ask for the Uposatha Sila which consist of the Eight Precepts and the Three Refuges."

This request is made three times. The bhikku then chants in Pāli and the people repeat after him:

I humbly bow to the Blessed One,
Arahant, Supreme Lord Buddha.

This is said three times. The monk then gives the

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1. In reality there are nine precepts here; the last two are counted as one.

"Three Refuges", the people repeating after him:

I come to the Lord Buddha, the Dharma and the Order for refuge and reflection; they truly expel suffering and danger to the end of life.

For the second time I come to the Lord Buddha, the Dharma and the Order for refuge and reflection; they truly expel suffering and danger to the end of life.

For the third time I come to the Lord Buddha, the Dharma and the Order of refuge and reflection; they truly expel suffering and danger to the end of life.

When the bhikkhu says, "This ends the 'Three Refuges,'" the people reply, "Ama bhante". Thereafter the monk gives the Eight Precepts, the people repeating after him:

I beg to observe the precept,-refrain from taking life.

I beg to observe the precept,-refrain from taking what is not given.

I beg to observe the precept,-refrain from unchastity.

I beg to observe the precept,-refrain from speaking falsehoods.

I beg to observe the precept,-refrain from drinking intoxicants.

I beg to observe the precept,-refrain from eating after noon.

I beg to observe the precept,-refrain from entertainments and bodily adornments.

I beg to observe the precept,-refrain from sitting or lying on a high or wide mattress filled with cotton.

I beg to observe the commandments of Buddha which consist of these eight precepts, to keep them carefully without failure or transgression this day and night.

The bhikkhu then says:

These eight precepts may you keep well as Uposatha, not being careless in any respect.

To this the audience responds, "Ama bhante."

In conclusion the bhikkhu says:

The precepts lead men in the good way to happiness;
 The precepts help men to attain prosperity;
 The precepts guide men to Nibbana;
 Because of this men ought to keep the precepts with care.

(The people bow three times)

The layman who intends to keep Uposatha Day and the Eight Precepts is directed to rise at daybreak, rinse out his mouth and then worship the Three Gems with a Pāli gāthā saying:

I wish to observe strictly this Uposatha Day with the Eight Precepts of the Lord Buddha in a fitting manner without failing in any respect or breaking any commandment for this day and night.

Then after eating he should heed the sound of the drum or bell at the temple and join the other worshipers there carrying offerings of flowers, candles and incense on a silver tray or in a costly bowl. To "keep Uposatha" perfectly he may, after the morning service, spend the rest of the day and night in the temple, eating nothing after mid-day. To remain within the temple precincts for this one day is not necessary, however, as women who undertake to keep Uposatha always return home. In talking the vow to keep the precepts for one day it is understood that if one precept is broken the entire vow is nullified and the merit to be derived is lost. At the evening service the laity usually ask to keep the Five Precepts only, the presumption being that the laity have broken the sixth precept already by having eaten since noon.¹ The Five Precepts constitute the first five of the Eight

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1. In private devotions at home laymen often repeat the Five Precepts, the Three Refuges and the Namo, in Pali.

Precepts but differ slightly in respect to the third. This reads *kamesu micchacara veramani*, "abstain from improper sexual pleasures", in the Five Precepts, while in the Eight the reading is *abramacaraya veramani*, "abstain from unchastity", and is the form prescribed for monks.

At morning and evening services of a formal nature a leader, either layman or bhikkhu, may extend an *Invitation to the Devatas* as follows:

We invite the devatās which dwell in heaven, whether in the *Kama* world, the world of form, or the earth devatās which dwell on mountains and isolated peaks, or those in the air, on islands, in the provinces, in villages, in trees and thick jungle, in houses and fields, and we invite the giants and musical devatās and the nagas which live in water and on land and in the uneven country and those which are nearby,—may they all come and assemble here. Whatever words are words of the Holy Muni—may you blessed ones hear them. Behold, blessed, ones, this is a fitting time to hear the Dharma. Behold, blessed ones. this is a suitable time to hear the Dharma. Behold, blessed ones, this is a fitting time to hear the Dharma.

At services in which there is preaching a preliminary announcement of the "*Sakaraj*" or year, month and day is given. Should there be several services in one day at a temple, announcement is given at but one occasion only.

ANNOUNCEMENT OF THE DATE (Old method)

The Buddhist Era of reckoning time dates from the day the Supreme Lord Buddha attained Nibbana, 2463 years ago, counting from the full moon of the sixth month, plus ten months and nineteen days. I declare this time the Year of the Cock, (3rd year of the twelve-year cycle),

the hot season, fifth month, fifth day of the waxing moon, Saturday,—this is to-day. The Buddhist Era will extend into the future another 2536 years plus one month and ten days until the full moon of the sixth month, which will complete the Buddhist cycle of 5000 years.¹

ANNOUNCEMENT OF THE DATE (New method)

The Buddhist Era is reckoned from the time the Blessed One, Arahant, Supreme Buddha, entered Parinibbāna. Now 2501 years have elapsed. This is now the month of January, the fifth day, Sunday. The Buddhist Era begining with the attainment of Parinibbāna of the Blessed One should be reckoned like this.²

Where preaching is to accompany the Uposatha service a lay leader may "Invite the Dharma" by means of a Pāli formula which is addressed to the monk who is to give the sermon:

The great Brahman Sāhampati, the head of the world, did obeisance to the Lord Buddha, than whom no one is more precious, saying. "There are creatures with but little dust in their eyes (men not befogged by error and desire) in this world. May you proclaim the helpful Dharma to these creatures."³

The Lord Buddha appointed the 14th, 15th, and 8th days of the half-month to be a time of assembling to hear the Dharma. This is the 14th, (or 8th or 15th) day that the Lord Buddha has designated. Therefore this group

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1. This announcement was made in 1920.

2. The date and day mentioned change with each successive Uposatha service. Both formulas are given in Pāli,

3. Cf. Mahavagga 1, 5, 6.

of worshipers of Buddha has assembled here desiring to hear the Dharma. May the disciples of the Sangha preach the Dharma; this group of worshipers will listen respectfully in order to obtain benefit.

The monk who preaches the sermon sits cross-legged on a low preaching chair placed near the audience. He usually has a palm-leaf manuscript before him from which he reads, but he may speak extemporaneously. As a preliminary act he may place his fan before his face as a screen and chant a few verses in Pāli. At the conclusion of the sermon the members of the audience should say in Pāli:

I have come to the Lord Buddha, the Dharma and the Sangha for refuge and reflection, showing myself a devout follower of the Three Gems in the presence of the Order of bhikkhus. This is my happy refuge, this is the highest refuge. I have come to this refuge to escape all sorrow. I must keep the teachings of the Supreme Lord Buddha with all my strength. I should share in the escape from suffering henceforth forever.

On some occasions the laity invite the bhikkhus to chant the parittas by addressing them in Pāli:

Inviting the Parittas.

May the gracious ones chant the parittas which bring blessings and good fortune in order to give protection against calamities, to insure the success of all things, to make an end of all suffering, to overcome all danger, and to destroy all disease.

Sometimes, as at Wat Debsirindr, the novices have a special part in the service and chant in Pāli the following:

Chant for Novices.

The Blessed One gave the Ten Precepts to the sāmañeras for them to study, namely:

Refrain from killing creatures; refrain from taking things

not given; refrain from unchastity; refrain from speaking falsehoods; refrain from drinking intoxicants; refrain from eating after noon, refrain from dancing, singing, music and entertainments which are the enemy of virtue; refrain from adorning the body with flowers, perfume and unguents; refrain from lying on a high or wide bed; refrain from receiving gold or silver.

The Blessed One decreed that the sāmaneras who are guilty of the ten (offenses) should perish (cease to be novices). What are the ten?

Sāmaneras who take life, who take things not given to them, who are guilty of unchastity, who speak falsely, who drink intoxicants, who criticise the Lord Buddha, who criticise the Dharma, who criticise the Sangha, who have wrong views, who are guilty of offenses against the bhikkhuni (nuns).—

The Blessed One decreed that sāmaneras who are guilty of these ten should perish. The Blessed One provided punishment (dandakarma) for sāmneras guilty of the five. What are the five? Causing the bhikkhus to suffer loss of property or goods or be deprived of goods; using that which belongs to all the bhikkhus; doing that which makes it impossible for all the bhikkhus to dwell in that place; using abusive language towards the bhikkhus, and causing division in the Order.¹

Finally, there occurs at the Uposatha Day service the ceremony of *Truat Nam* or chanting a blessing while letting water fall into a bowl, a rite which will be described later.

3. Evening Worship.

In a monastery where the monks are few the evening

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1. Phra Sthabarabiriyabrata, *Samanerasikkha*, Bangkok, Lien Jien Press, 1936. pp. 9-11.

^cf Mahavagga 1, 56-57, and 60 for punishment and expulsion novices.

service may take place before an altar in a dormitory. On Uposatha days the service is held in the vihāra or the uposatha hall and is attended by the laity. Except on special occasions or at the full moon the evening attendance is usually smaller than that in the morning. The service varies in length from twenty minutes to an hour or more each day, and it may occur at any time between five and eight o'clock. Usually the service is held shortly after dark and at a regular time each day.

The worship is begun by the group or congregation repeating in Pāli after the leader:

The Blessed One, far from desire, the self-enlightened, I do obeisance to that Blessed Lord Buddha. (All bow once).

The Dharma which the Blessed One proclaimed, I bow in worship before that Dharma. (All bow).

The Order of disciples of the Blessed One have kept well the precepts, I humbly bow before that Order. (All bow). Then the leader says: "Let us join in worship of the Lord Buddha and in reflecting upon his grace." [guna].

They chant in unison three times the Namo:

"We worship the Blessed One, Arahant, Supreme Lord Buddha." Then they chant the:

Buddhanussati (Reflection on the Lord Buddha).

It has been graciously said of the Blessed One that the Blessed Lord was far from desire, worthy of reverence and worship. He was self-enlightened, filled with wisdom and virtue; he attained bliss (or Nirvāna) and omniscience. He taught those who were teachable, no one more than he. He was the teacher of devatās and men. He was the truly enlightened one and the dispenser of the Dharma.¹

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1. The chants used in the Evening Worship appear in Pali and Thai in *Suat Manta Plae*, Vol. I, pp. 12-23.

After a pause for reflection on the grace of Buddha the leader says:

Let us join in praise of the Lord Buddha.

Buddhabhigiti.

The Lord Buddha who was adorned with grace and who became an Arahant was filled with wisdom and mercy in all purity. He makes an assembly of good people unfold with enlightenment as the sun causes the lotus to unfold. I bow to the Lord Buddha whom no desire could trouble, who rose victorious over it. The Lord Buddha is the glorious refuge of all creatures. I bow to the Lord Buddha who is the chief object of meditation. I beg to be the servant of the Lord Buddha, he is my lord and master. The Lord Buddha has banished suffering and has given me benefits and help. My body and my life I offer to the Lord Buddha. I bow to the enlightenment of the Lord Buddha and will follow him. With this true declaration may I mark progress in the religion of the Great Teacher. May the merit that I make in worshiping the Lord Buddha keep all dangers from me. (All bow). May the Lord Buddha remove the consequences (or pardon) of the evil karma that I have made with body, speech or heart in order that I may be careful in the future.

Then the leader says, "Let us join in reflecting on the Dharma." They chant the:

Dhammanussati.

The Dharma which the Blessed One proclaimed is that which men should see for themselves. It is timeless, it is that which we should call others to come and see, It is that which should be enshrined in the heart. It is that which thoughtful people should know for themselves.

After a pause to reflect on the grace of the Dharma, the leader says "Let us join in praise of the Dharma."

Dhammadhigiti.

The Dharma is precious, posessing power and grace. It is the Dharma which the Blessed One has spoken. In it are the Way, Fruit, Knowledge and Nibbāna. Those who keep the Dharma are protected from falling in this evil world. I bow to the precious Dharmia which leads forth from the darkness of ignorance. The Dharma is the happy refuge of all creatures.

I humbly bow my head to the Dharma which is the second ground of reflection. I beg to be the servant of the Dharma, The Dharma is my great master. The Dharma expels suffering and gives me benefit and help. My body and my life I offer to the holy Dharma. I bow to and will follow that which is good in the holy Dharma. Other refuge have I none, the holy Dharma is my precious refuge, With this true declaration may I make progress in the religion of the Great Teacher. May the merit I make in worshiping the holy Dharma, have power to keep all danger from me. (All bow). The evil karma which I have done against the holy Dharma with body, speech or heart,—may the holy Dharma remove the consequences of those deeds in order that I may be careful to keep the Dharma in the future.

Then the leader says: "Let us join in reflecting upon the Order."

They chant in unison:

Sanghanussati.

The Order of disciples of the Blessed One are those who keep the precepts well. The Order of disciples of the Blessed One are those who keep the precepts correctly. The Order of disciples of the Blessed One are those who keep the precepts rightly. The Order of disciples of the Blessed One are those who keep them fittingly. Those in the four twin-stages, in the eight levels are those in the

Sangha, the disciples of the Blessed One. It is fitting that you should receive gifts. It is fitting that you should receive religious offerings. It is fitting that you should receive adulation. In you is comprehended the merit (goodness) of the world, there is no greater extent (of merit).

After a pause to reflect on the grace of the Order the leader says:

"Let us join in praise of the Order."
They chant the

Sanghabhigiti.

The Order of disciples of the Blessed One consists of those who have come from the good Dharma and are filled with grace. They of the Order keep the precepts in righteousness. They are the true and pure Ariya ones who are in the eight levels (of attainment). With body and heart do they observe the precepts. I bow to this Ariya Order which is pure. The Order is the happy refuge of all creatures. I bow to the Order which is the third ground of reflection. I beg to be the servant of the Order,—the Order is my great master. The Order expels suffering and brings to me benefits and help. I offer my body and my life to the Order, I bow to the Order and will be obedient to its teachings. Other refuge have I none, the Order is my precious refuge. With this true declaration may I make progress in the religion of the Great Teacher. The merit I make in doing reverence to the Order, may that merit have power to keep all danger from me. (All bow). The evil karma that I have made against the Order with body, speech or heart, may the Order remove the consequences of that karma that I may be careful to obey the Order in the future.

This concludes the basic chants used in the evening service. In order that the worship service may be amplified

a list of twenty sutras is suggested to the abbots, from which further chants may be chosen.¹

At the conclusion of the Evening Service the monks may recite a chant known as, Tam Watr Phra.

The word *Watr* means "practice, recite, worship." It occurs in the titles of two chants which call to mind Buddha and the Dharma.

Tam Watr Phra

We worship the Blessed One, Arahant, Supreme Lord Buddha.

He sat with composure under a majestic Bodhi tree, and vanquished Māra and all his hosts.

He had wisdom without end, abounding in this world,
Reached supreme enlightenment,

We worship him who attained intuitive wisdom.

All the Buddhas who have passed away,
All the Buddhas to come in the future,
All the Buddhas who are now manifest,
We worship the Buddhas of these three groups
On all occasions.

Because the Blessed Lord
Is far from evil he is worthy of worship,
Of himself he knows what is right,
He is full of knowledge and understanding,
Who comports himself well, who knows the world,
Who teaches those who ought to be taught,
No one transcends him, the teacher of gods
and men, the joyous one who declares the Dharma.

We come to the Lord Buddha as our refuge throughout life until reaching Nippana. No other refuge have I,

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i. See Appendix.

The Lord Buddha is my excellent refuge,
With this true declaration may glorious victory be mine.

I worship the dust of his feet with my highest member
(head),

Whatever wrong I have done unto the Lord Buddha,
May the Lord Buddha withhold punishment.

The Eightfold Path is an excellent way for all people,
It is a straight way leading to Nippana.

This Dharma is the Teaching that brings tranquility,
It is the Teaching that leads to release; I worship that Dharma.

All the Dharma of the past; all the Dharma of the
future; All the Dharma that is manifest now, I worship all
three at all times.

The Dharma which the Blessed Lord taught well,
Is that which men can see for themselves, is that which is
timeless,
Is that which others can be called to see and to put in their
hearts,
Is that which wise persons can know for themselves,

I come to the Dharma as a refuge throughout life
until attaining Nippana.

Other refuge have I none, the Dharma is my excellent refuge.
With this true declaration may glorious victory be mine.

I worship two kinds of Dharma with my head,
Whatever wrong I have done to the Dharma, may the Dharma
withhold punishment.

The Sangha which is spotless,
Composed of the excellent ones,
Whose members are tranquil, who have cast off all evil,
Who attained virtues of many kinds, who are without the
Asavas,
I worship the Sangha.

All the Sanghas of the past, all the Sanghas to come,

All the Sanghas of the present, I worship these three at all times.

All the disciples of the Blessed Lord, who observe (the precepts) without deviation;

Who observe them correctly, who observe them rightly,

The four pairs of men,

Those in the eight stages,

These are disciples of the Blessed Lord.

These are worthy of worship, worthy to be received,

Worthy to be presented offerings, worthy to be venerated,

Who are the field of merit of the world, there is no greater field.

I come to the Sangha as a refuge throughout life until attaining Nippana.

Other refuge have I none; the Sangha is my excellent refuge.
With this true declaration may glorious victory be mine.

I worship the highest Sangha of two (groups) with my head.
Whatever wrong I have done to the Sangha, may it withhold punishment.

I worship the Three Gems which deserve the highest worship like this,

May the great store of merit and the power of the Three Gems Banish all danger.

Bok Watr.

Whoever upholds the Dharma in a fitting manner,
rightly keeping the observances and following the Dharma,
that one worships, reverences and does obeisance to the Tathāgata Lord. That is a service of devotion of the highest kind.¹ Avoidance of all sin, the making of merit (or doing

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1. A form of worship considered in parallel with "worship by means of gifts,"

good), cleansing the heart,—this is the teaching of the Lord Buddha. Fortitude or ascetic concentration has Nibbāna as the goal, say those who know.

Those in the priesthood who kill other creatures, oppress other creatures, are not entitled to the name “samana” (quiet ones, ascetics). Not entering into evil, not killing or destroying, carefully keeping the Pātimokkha rules, knowing the precepts regarding eating and the use of furniture, persevering in the highest thoughts,—all this is the teaching of all the Buddha lords.

Fortitude is the basis of grace, likewise of the precepts and meditation. All merit of all kinds is enhanced by fortitude. Fortitude cuts to the roots of all kinds of evil. He who has endurance digs down to the roots of all destructive things of all kinds, criticism and quarreling especially. Fortitude is that which adorns a man of wisdom. Fortitude is the ascetic contemplation indulged in by those who meditate. Fortitude is the strength of those who undertake some religious devotion. Fortitude brings benefits and peace. He who has fortitude has friends, wealth, honor and peace. He who endures is beloved by devatās and men. He who endures brings benefit to himself and to others also. He who endures ascends the Way to Heaven and Nibbāna. He who endures does indeed follow the instruction of the Great Teacher. He who has fortitude worships the Victorious Lord with great devotion.

To be born a human being is difficult. To be born a Lord Buddha is difficult. To be born at the proper time is difficult. The Dharma (righteousness) of good men is difficult to attain. The arising of Buddhas brings peace. Making manifest the Dharma of good men brings peace. The unity of the Sangha leads to peace. The patient diligence of all those who are in harmony and concord brings peace. The tranquility of those who delight in quiet places, who

have heard the Dharma and submit to it, produces peace. Not oppressing, that is, being considerate of all creatures leads to peace in this world. Being without desire or lust is peace in this world. Bringing an end to stubbornness is true peace.

Returning again in the form of a man is difficult. The existence of creatures with perishable forms is burdensome. Giving heed to the good Dharma is difficult. The arising of Buddhas is difficult. Being not heedless is the way of not dying. Heedlessness is the Way of the King of Death. People who are not heedless do not die. Those who are now heedless, they are as good as dead. All the pundits know the different aspects of this truth and are not heedless. They rejoice in being not heedless and have rejoiced in the Dharma which is the Way of the Ariya lords. Pundits who are wise men are possessed of patient diligence. They are steadfast, they seize upon Nibbāna as the bliss of Yoga, a greater Dharma they cannot find. Men who hear the good Dharma of the Teaching in the religion of the Buddhas do not attain unto trouble to the end of 100,000 kalpas.¹

In the morning he went forth with his begging bowl. In the afternoon he preached the Dharma. In the evening he taught the bhikkhus. At midnight he resolved the questions of the devatās. At dawn he looked about and saw those creatures which ought to be enlightened and those which ought not be enlightened. The Supreme Buddha, the Muni, the holy one, performed these five acts in purity.

The Supreme Buddha entered the womb of his mother in the year of the cock. He was born in the year of the dog. He ascended the throne in the year of the bull. As the victorious Teacher he entered the ascetic life in the year

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1. One kalpa is an estimated 4320 million years.

of the rabbit. He attained enlightenment in the year of the chicken and proclaimed the Wheel of the Law in that year. He entered Nibbāna in the year of the little serpent. The Buddhist religion will complete five thousand years in the year of the rat. The Victorious Teacher entered the womb on Thursday. He was born on Friday. He became an enlightened Buddha on Wednesday and entered Nibbāna on Tuesday.

The Lord Buddha entered his mother's womb at the full moon of the eighth month. He was born at the full moon of the sixth month. He entered Parinibbāna at the time of the full moon of the sixth month. When the Lord Buddha, the highest of men, the head of the world, attained Parinibbāna, then images, Bodhi trees, stupas, relics of the Victorious Teacher, the eighty-four thousand teachings of the Dharma which Buddha had proclaimed,—these were established in different places as sacred shrines for all creatures.

The rat, the bull, the tiger, the rabbit, the big serpent, the little serpent, the horse, the sheep, the monkey, the cock, the dog, the pig; the months of Citra (5th) Vi-sākha (6th), Jettha (7th), Asālāha (8th), Sāvana (9th), Potthapada (10th), Assayuja (11th), Kattika (12th), Migasira (1st), Phussa (2nd), Māgha (3rd), and Phagguna (4th),—these sustain the world.

Aditaya (Ravi), Candra (Cando), Angara (Bhummo) Buddha (Vudho), Bruhaspati (Guruna), Sukara (Sukro), Saur (Sorotise), these seven planets are the names of the days.¹

The auspicious stars are: Assayuja, Bharani, Kattikā, Rohini, Migasira. Adda, Punabbasu, Phussa, Asilesa, Māgha, Uttaraphagguni, Pubbaphagguni, Hattha, Visākha, Anurādha, Jettha, Sati, Mula, Pubbahāsālaha, Uttarāsālaha, Savana,

* * *

1. From Sunday until Saturday, respectively.

Dhanittha, Sutabhisaja, Pubbabbhaddapada, Uttarabbhaddapada, Revati,—these number twenty-seven.

Men who have placed in their hearts the word which the Supreme Buddha proclaimed, worshiping with reverent devotion as Buddha prescribed, ought to complete what is needful for this world and higher worlds. I beg this opportunity to invite you in this way.

The holy Sakya Muni, the Supreme Lord Buddha, has gone to Parinibbāna which comes after death. He died between two Rang (Sal) trees in the district of Kusinārā, near morning on the day of the auspicious star Anurādhā on Tuesday of the full moon of the sixth month in the hot reason of the year of little serpent.

I humbly worship the Lord Buddha who has crossed over and thus escaped the shores of this world, he who is the victorious banner of the three worlds, who is the highest leader of the three worlds. He was holy while in this world, having cut off all lust. There is no end to the help he gives men that they may attain enlightenment, the Way, the Fruit, and Nibbāna.

The footprint of Buddha was left visible on the sand reef of the Nammadā river. The footprint of Buddha was left visible on Mount Saccabandha and again on the top of Mount Sumanā. The footprint of Buddha was left visible in the land of Yonaka. I humbly worship the feet and footprints of the Great Muni with bowed head. I humbly worship the five places where there are holy footprints of Buddha, namely at Mount Suvarnamālika, Mount Suvarnaparnbata, the top of Mount Sumanā, in the land of Yonaka and at the river Nammadā. I worship the Three Gems before which men should prostrate themselves, which by so doing produces great merit.

May the power of the Three Gems drive away all danger. Behold, O bhikkhus, I admonish you all, behold,

O bhikkhus, may you all know that the Sangkhārā come to an end. May you all seek that which will benefit you by being not heedless.¹

On Uposatha days or on special occasions there may be preaching in connection with the evening service, or the reading of some Jātaka or other portion of the Tripitaka. For the benefit of the laity there is prescribed a Reflection on the Eight Precepts, or *Paccavekkhana* which may be chanted by them at the temple or in their own dwellings upon their return home. The monks have a separate Paccavekkhana.

Reflection on the Eight Precepts.

All Arahants have abandoned the taking of life. They have refrained from killing. They have laid aside the cudgel, they have laid aside sharp weapons, they are ashamed to do evil, they have acquired pity. They hope to help and benefit all creatures throughout their lives. So we, today, have forsaken killing, we refrain from taking life. The cudgel we have laid away, sharp weapons we have laid away, we are ashamed to do evil, we pity, help and hope to aid all creatures this day and night. In keeping this precept we follow all the Arahants. Thus we have entered Uposatha.

All Arahants have abandoned taking what is not given. They have refrained from taking what is not given, but have taken only that which has been given to them and hoped only for whatever they received. They have kept themselves pure, free from taking things throughout their lives. Even so have we this day forsaken stealing. We refrain from stealing, taking only that which is given, hoping only for that which is given, in purity refraining from taking things throughout this day and night. In keep-

* * *
1. SMP Vol. I, pp. 32-44. This is seldom used.

ing this precept we follow the Arahants. Thus we have entered Uposatha.¹

All Arahants refrain from dancing, singing, from music and from beholding entertainments which are hostile to virtue. They refrain from adorning the body with flowers, perfumes, dyes, and unguents throughout life. So we today refrain from dancing, singing, from music and from beholding entertainments which are the enemy of virtue. And we refrain from adorning the body with flowers and perfumes, dyes and unguents this day and night. In keeping these precepts we follow all the Arahants. Thus we have entered Uposatha.

All Arahants have abandoned beds that are high and wide and have refrained from using beds that are high and wide; they have slept on low and small beds or on grass mats throughout life. So we today have forsaken beds that are high and wide, we refrain from beds that are wide and high. We will sleep on low or small beds or on grass mats this day and night. In keeping this precept we follow all the Arahants. Thus we have entered Uposatha.²

The vow to keep the Eight Precepts for twenty-four hours may be taken for any day of the week, but usually it is taken on Uposatha Day and only on that day is the observance of this vow known as "keeping Uposatha."

4. VISAKHA PUJA

The Visākha Puja celebration takes place during the full moon of Visākha, the sixth month, which is May. It was in that month at the time of the full moon that Buddha was

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1. Similarly they reflect on the precepts concerning unchastity, lying, drinking intoxicants, and eating after noon,
2. PTPMT pp. 113-116.

born, later attained enlightenment, and at the age of eighty died.¹ This triple anniversary has often been celebrated with a three-day holiday; at the present time only one day has been set aside as a national holiday.

This religious festival is said to have been celebrated in Thailand at least as early as 1300 A.D. when Sukhothai was the capital. It was revived in Bangkok in 1817 and its observance greatly strengthened by King Rama IV who composed two *gāthās* still used on this occasion. During his reign three nights were devoted to reading the Life of Buddha. Now the reading is limited to one evening.

At dusk on the day of the full moon the King and members of the Royal Family proceed to the Chapel Royal to light candles of worship at the altar, and candles to be carried in the *wien tien* procession around the Chapel.² After the procession has circled the building three times, going clockwise, the participants enter the sanctuary for a service led by a high priest. Similar ceremonies take place in prominent temples elsewhere, with large groups of worshipers led by monks circumambulating the vihāra and cetiya while carrying lighted candles. Special decorations add to the brill-

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1. According to Thai reckoning, using the solar calendar of the Anjan Era, Buddha was born May 18, A.E. 68 at 11 a.m. He attained enlightenment May 20, A.E. 103, at 5.33 a.m., and he died May 15, A.E. 147, at 5.50 a.m.
2. The term *wien tien* means "revolve-candle" and sometimes refers to the rite of circumambulation in which the participants carry candles and march in procession around a central object, their right shoulders toward it. Sometimes this refers to a ceremony in which the participants form a circle, facing in, and in silence pass a candle from hand to hand. The candle is received with the right hand and passed on to the left, going three times around the circle. Each person holds the candle for an instant in both hands while he makes three circular motions in a vertical plane with it. Then with one hand he wafts the flame in the direction of the object of reverence,

liance of the scene. Before noon of that day special offerings of candles, incense, flowers and food are brought to the temple and formally presented to the monks who are seated along the wall near the altar in the vihāra. In presenting these the lay leader gives the "Invitation to the Devatās" begging them to assemble to bless the offerings. Special offerings of food to the monks invariably accompany the observance of religious ceremonies and festivals.

On Visākha Pujā Day, 10 May 1960, many Bangkok temples were gaily illuminated. Some had special services for young people, some had contests in flower arrangements for altar decorations, and nearly every wat had a *wien tien* ceremony after sundown. The largest procession of this kind took place at Wat Benchamahopitr, presumably as a tribute to its abbot, Somdech Phra Vanarat, who had been proclaimed Supreme Patriarch six days earlier. The evening program there began with a sermon, then a declaration of the significance of Visākha Pujā by a leader speaking in Thai,—each phrase repeated by the listeners, and then came chants by a chapter of monks before the main altar. The assembled worshipers in the temple yard, led by senior laymen, then began the procession around the uposatha temple and the large Bodhi tree behind it, each person using both hands to bear an offering of flowers, incense sticks and lighted candles. They were to reflect upon the Buddha the first time around, then the Dharma, and then the Sangha.

A declaration of Visākha Pujā used at some gatherings:

We have come to the Blessed Lord as our refuge and object of reflection. The Blessed Lord (Bhagavat) is our teacher and we reverence the Dharma he has given. The Blessed One was born of the Aryan race in the Middle Country (India).¹

He was of kingly blood with the name Gotama.

* * *

1. PTPMT p. 77

He was born in the Gotara family of the Sakya tribe. He left the tribe of the Sakyas and entered upon the life of a monk. He attained supreme enlightenment.

He went forth in the world of devatās, māras and brahmas, among earthly creatures he moved among ascetics, Brahmans, devatās and men. The Blessed One attained arahantship and enlightenment. He was full of wisdom and virtue and clearly understood the world. He was the leader of ascetics, none other equalled him. He was the teacher of devatās and men. He awoke (from the state of desire) long ago; he proclaimed the Dharma. The Dharma which the Blessed One rightly proclaimed is the Dharma which men should see for themselves. It is timeless. Men should say unto others, "Come and see." Men should enshrine it within their hearts and know it for themselves.

The disciples of the Blessed One are those who rightly observe the precepts. The disciples of the Blessed One have kept the precepts correctly. The Sangha of the Blessed One has kept the Dharma which men should know. The Sangha of the Blessed One has kept the precepts with righteousness. How is this? Men in the four Way-and-Fruit stages or eight levels on the way to arahantship,—these are the disciples of the Blessed One. They are worthy to receive the things offered in worship, to accept that which people bring as a meritorious act. They are worthy to receive the adulation of the worshipers. In them is comprehended the virtue of the world, there is no greater extent (of virtue).

This cetiya was built and dedicated to the Blessed One as a memorial to him and in order that people seeing it at any time may be moved to devotion and sympathy. Now we are come to the auspicious time of Visākha which we consider the day of the birth, enlightenment and attainment of Nibbāna of the Blessed One. We are come to do

homage and to make offerings of candles and other things. We make our bodies fitting receptacles for sacrificial gifts by reflecting on the grace of the Blessed One. In proof of this we shall circle about the cetiya three times, performing this act of worship in addition to all the others we have done. We ask the Blessed One who, although long since has attained Parinibbāna, still exists by reason of the continuance of his past graces which pundits know,—we ask him to receive these sacrificial offerings in order that benefits and happiness may come to us all to the end of time.

Then holding their lighted candles the company of monks followed by the laity circumambulated (pradaksina) the vihāra and the cetiya behind it, keeping their right shoulders on the inside of the circle. Usually this is done three times but because of a light shower of rain they circled these structures but once. The procession then entered the vihāra where evening worship was held.

During this service a lay leader asked for the Five Precepts which were then given by a monk seated on the preaching throne. Thereafter another monk took the chair, and, seated cross-legged, gave a half-hour resumé of the life of Buddha with a homily on his attributes and the virtues of the Four Noble Truths. He partly preached, partly intoned this discourse in a slow even voice. The hall was lighted only by candles on the altar and smaller candles in the hands of the worshipers kneeling on the floor. As these lights burnt out one by one the hall grew gradually darker. At the conclusion of the preaching service five bhikkhus seated in a row, each holding a lighted candle and a booklet, chanted the Visākha service in the *sarabhatta* style. Among the gāthās used were the two following which had been composed by King Mongkut.

Devatapattidana Gatha.

The devātas which dwell in the vihāra, in the stupa, in the Bodhi tree, those devātas we have worshiped with gifts. May they grant happiness in the circle of this vihāra. Bhikkhus who are theras, those of middle rank, those who have just become bhikkhus, lay men and lay women of good breeding, temple dwellers, all householders, countrymen, villagers, those who are free,—may they and all creatures attain happiness.

May all creatures whether born from water, from an egg, from sweat, or from the womb, may they have the precious Dharma which leads to the good way; may it bring an end to suffering. May the Dharma of good people long abide and may people who observe the Dharma live long. May the Sangha be ever ready to bring benefits and assistance. May the good Dharma protect us all and care for all who keep the Dharma. May we all progress in the Dharma which the Ariya Lord has made manifest.¹

Saranagamananussarana Gatha

I come to Buddha, the Dharma and the Order as my refuge and the objects of my reflection. I have shown myself a true devotee by coming to sit near the Buddha, the Dharma and the Order. These are my blissful refuge, these are my abundant refuge; those who come to this refuge escape from all suffering. I conduct myself according to the teaching of the Supreme Buddha with all my strength. I shall in this way escape from suffering in all the future.²

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1. From the *Suat Manta Chapap Luang*; or "Royal Book of Chants" p. 264.

2. *Ibid.*, p. 257.

The Visakha Gatha.

May there be prosperity,
May there be health.

(To him) who on the full moon of Visākha was born in his last birth,
And attained complete enlightenment and likewise entered into Nibbāna,
The Teacher unsurpassed in the world, the abode of the ocean of pity and knowledge,
The Leader on the path of deliverance, the indicator of the threefold gain,
The Buddha of great mercy,—to him we go for refuge,
Worshiping both with material things and with the practice of the Law.

Now that we have arrived in course of time
At this (time) belonging to a good zodiacal sign,
Marked by the full moon connected with the asterism Visākha,
Suitable for the commemoration of the Buddha,
(Which is) the time of the birth, enlightenment and passing away of the Self-existent One,
We, duly commemorating him, though long since passed away,
Devoutly performing the rite, have prepared offerings,
Have brought together in one place
Torches, lanterns (?), sorts of garlands and the like,
For worshiping him with all our mind and strength,
(And) we have arranged them as is fitting.

To all human and non-human beings who delight in the Good Law,
We will perform the preaching of the Law, the manifesting of the excellence of the Perfect Buddha,
For the manifestation of the Buddha who is the Great Sage, the Well-enlightened One and the rest (?)
Devoutly we all believe in the Well-enlightened One.

We respectfully bow before him, the Perfect Buddha called
Gotama,

And with these offerings, arranged here and there,
In this *cetiya*-place of his, we worship (him) well.

Graciously may the Blessed One, long since entered
into Nibbāna,

The lasting witness of enlightenment, he who through endless
existences

Proceeded forth, with the endless cause (of rebirth) destroyed.
With a mind of compassion for folk to come and for creatures
that have been,—

May he, recognizing our supplication with compassion,
Receive our offerings, well prepared thus and so,
For our welfare and happiness continually,
For the diminution of loss and the increase of gains,

And in this *vihara*, in the images, *cetiyas* and the like.¹

5. Magha Puja.

The Māgha Puja service is celebrated in February at the time of Sivā-rātri when the full moon comes to the star Māgha. This service was established by King Rama IV who wrote the Ovāda Patimokkhādi Pātha used on this occasion. This day is second in importance only to Visākha and is the anniversary of the "Four Miracles Assembly" (Cāturangasan-nipāta). On that occasion, three months before the death of Buddha, the following miracles took place :

1. It was the time of the full moon in the star Māgha.
2. Twelve hundred and fifty disciples of Buddha, all arahants, assembled together.

* * *

1. By King Mongkut.

This translation was made by Dr. Charles J. Ogden from a Pali text contained in a handbook for Thai monks entitled *Vidhi Kathin-attarakic*, pp. 73-98.

See Appendix for the remainder.

3. They met at Veluvana Temple without previous agreement or notification.
4. They were all disciples who had entered the Sangha by the simple command of Buddha, "Ehi bhikkhu."

On this occasion Buddha gave the Pātimokkha to the disciples and foretold that he should die within three months. It is referred to sometimes as the Buddhist All Saints Day and as Dharma Day, just as Viśākha is devoted to the exaltation of Buddha. It is a national holiday and it is observed by the Buddhist Association as the anniversary of the founding of that organization.

Being held at the time of the full moon, Māgha Puja comes on an Uposatha day which enhances its sanctity as a day of worship¹ The King attends the evening ceremony at the Chapel Royal just as on Viśākha Puja Day. Elsewhere the people assemble at the larger temples where in each instance a leader reads the "Declaration of the Māgha Puja" service and the "Offering of flowers, candles and incense." In this he is followed by the monks and laity as in the Viśākha service. At the conclusion a pradaksina procession is made around the outside of the temple or cetiya. *The Declaration of Magha Puja* differs from that used at Viśākha only in the last paragraph.

The time of the Māgha full moon has arrived. What full moon? The anniversary of the time the Lord Buddha proclaimed the Pātimokkha to the assembly of disciples which was attended by the four miracles:

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1. *The Bangkok Times* of 26 Feb., 1937 reported, 'The festival of Magha Puja, the Buddhist All Saints Day, was very widely observed throughout Bangkok yesterday, the most notable temples both on the east and west banks being well attended for the different services. In Burma this particular full moon is the time chosen by Buddhists there to cremate monks who have died during the preceding twelve months. The annual festival at the Shwe Dagon Pagoda in Rangoon is also observed at this full moon.'

The twelve hundred and fifty disciples were all arahants;

They entered the Sangha by the command "Ehi bhikkhu" of Buddha;

They came without previous invitation;

They assembled at Veluvana Temple at the time of the Māgha full moon.

Now we have come to the time of the Māgha full moon similar to that occasion. Now we have come to reflect upon the Lord Buddha even though he has attained Nibbāna, and to do reverence to the Blessed One and the twelve hundred and fifty arahants with these offerings of flowers, candles and incense, at this cetiya and before this image which are witnesses of the Blessed One. May the Blessed One and the members of the Sangha, even though they have long since gone to Nibbāna, sustain you with all grace. May they receive these offerings of ours in order that benefits and happiness may come to us to the end of time.¹

In the service which follows the Devatāpattidāna and the Saranagamananussarana Gāthās are used as in the Visākha service. In addition they use the "Ovāda Pātimokkhadi Pātha" composed by King Rama IV for this occasion.

Ovada Patimokkhadi Patha.²

We have heard as follows: All the three holy gāthās in the Mahāpadāna Sutra, which the seven blessed Lord Buddhas who have sought out the grace of the Dharma have given, are set forth in the text of the Ovāda Pātimokkha. The teaching of all the Buddhas which has been given

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1. From the text in Thai, Gu Moe Sombhar "Handbook for Abbots" Phra Candra Press, 1937. p. 420.

2. SMCL p. 269.

in the Three Passages in the holy gāthās we shall chant, giving the meaning of those gāthās.

The Ovāda Pātimokkha which the Blessed One, the Enlightened, Arahant, Supreme Lord Buddha proclaimed in the Three Gāthās is this: Fortitude, strict endurance, is a means of consuming or burning lust. All those who know declare that Nibbāna is the great Dharma. Those who do evil to other creatures are not truly of the Sangha; those who oppress other creatures are not truly samanas.

Not to do evil but to do good and to make the heart clean,—this is the teaching of all the Buddhas. Not to speak evil, not to do evil, taking care to observe all in the Pātimokkha, knowing the restrictions regarding eating, lying down and sitting quietly, the creating of patient diligence in the heart,—this is the teaching of all the Buddhas.

The Blessed One, the Enlightened, Arahant, Supreme Lord Buddha rightly taught the precepts, rightly taught meditation, rightly taught wisdom with many explanations. What are the precepts which the Blessed One rightly taught?

The Blessed One rightly taught the precepts with low explanations. The Blessed One rightly taught the precepts with high explanations. What are the precepts which the Blessed One taught with low explanations? The noble disciples in the Vinaya Dharma refrain from killing creatures, refrain from stealing, refrain from sexual intercourse, refrain from speaking lies, refrain from drinking fermented and distilled liquor. These are the precepts which the Blessed One rightly taught with low explanations.

What are the precepts which the Blessed One rightly taught with high explanations? Bhikkhus in the Vinaya Dharma have the precepts when they observe the Dharma, observing all in the Pātimokkha which is replete with good behavior and suitable conduct. They see the danger in little sins, they diligently study the teaching. These are

the precepts which the Blessed One rightly taught with high explanations.

What is the meditation which the Blessed One rightly taught? There is the meditation which the Blessed One rightly taught with low explanation. There is the meditation which the Blessed One rightly taught with high explanation.

What is the meditation which the Blessed One rightly taught with low explanation? The noble disciples in this Vinaya Dharma practise meditation, casting off emotions. They meditate, making the heart into a natural state, reducing the emotions to but one point. This is the meditation which the Blessed One rightly taught with low explanation.

What is the meditation which the Blessed One rightly taught with high explanation? Bhikkhus in this Vinaya Dharma have hearts free from the disquiet of sensuality, they have stilled non-merit (or not-good) of all kinds, they have attained the first stage of insight, they consider and reflect and have joy and peace that come from solitude. Because anxiety and reflection have both been stilled they reach the second insight which cleanses the heart within and causes meditation of a high kind to arise, having no worry in reflection, having only joy and peace which arises from meditation.

Again because they are without rejoicing they are neutral and have the highest kind of wisdom and attain bodily happiness, having grace. All good men praise such ones for having detachment, reflection and peace.

They reach the Third Insight because they can cast off happiness and suffering, joy and sadness both have subsided and disappeared. They reach the Fourth Insight where they have no suffering and no happiness, they have only pure natural reflection because they are aloof. This

is the meditation which the Blessed One rightly taught with low explanations.

What is the wisdom which the Blessed One rightly taught? There is the wisdom which the Blessed One rightly taught with low explanations, and the wisdom which the Blessed One rightly taught with high explanations.

What is the wisdom which the Blessed One taught with low explanations? Good disciples in the Vinaya Dharma have wisdom regarding the origin and extinction of sangkhārā which is precious wisdom able to pierce lust to the uttermost. In this way it rightly brings an end to suffering. This is the wisdom which the Blessed One rightly taught with low explanations.

What is the wisdom which the Blessed One taught with high explanations? Bhikkhus in this Vinaya Dharma know clearly, "This is suffering." They know clearly, "This is the cause of suffering." They know clearly, "This is the extinction of suffering." They know clearly, "This is the way to the extinction of suffering."

This is the wisdom which the Blessed One rightly taught with high explanations.

Meditation which the precepts have fostered brings great reward. Meditation which produces wisdom brings great reward. The heart which meditation has strengthened escapes from evils truly. How is this? It escapes or is released from the Asava namely sensuality (kāma), from the Asava namely desire for existence, from the Asava namely ignorance.

The last words of the Blessed One which he spoke when near Parinibbāna was, "Behold, O bhikkhus, I now admonish you, sangkhārā customarily vanish away, do all of you make merit without being heedless."

Again, this teaching the Blessed One gave, saying, "Behold, O bhikkhus, just as the mārks of all the creatures

on the surface of the earth can be contained in the footprints of elephants,—the footprints of elephants being greater than those others, behold, O bhikkhus, in just that way kusala-dharma, (good, merit) of all kinds is comprised in the state of not-being-heedless as the foundation. They are included in this not-being-heedless. This not-being-heedless is that which I, the Tathāgata, declare to be the highest of the kusala-dharma.”¹

In some temples a recital of the life of Buddha is held until late in the evening of Māgha Pujā, just as at the time of Visākha.

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1. See Anguttara Nikaya, 6.53.

CHAPTER IV

TEMPLE-CENTERED CEREMONIES

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This chapter is concerned with a variety of ceremonies and festivals which, in one way or another, contribute to the support of the temples and the Monastic Order, or to the inculcation of the Dharma. Some of the activities, as at Songkran, are by no means confined exclusively to temple grounds. The rites conducted specifically by and for monks are described under MONASTIC CEREMONIES, Chapter V. Some of the ceremonies listed in Chapter IV could be termed Seasonal.

1. Songkran (Sangkranti) April 13-16.

The first day of Songkran is a national holiday. It usually falls on April 13 when, according to Brahmanic reckoning, the sun leaves the sign Pisces and enters that of Aries. The Thai in centuries gone by considered this to be New Year's Day, and with good reason. Songkran marked a change in the seasons of utmost importance to the cultivator,—the end of the long dry monsoon and the approximate beginning of the new rains. Not only man but nature was expectant; the deciduous trees on the dry slopes put out new leaves and scarlet blossoms in anticipation of the showers to come. If the wells were growing dry and the clouds did not appear it was an occasion for rain-invoking ceremonies.

The Songkran festival, therefore, is associated with water, water-throwing, the ceremonial bathing of images and of venerated abbots and respected grandfathers, and it includes rites and processions to suggest or induce rain. All this takes time, consequently Songkran extends beyond the one official holiday on April 13.

From 1889 to 1940 inclusive, the Thai Government observed April first as New Year's Day. In 1941 the govern-

ment changed New Year's to January first in conformity with western calendars. While this change deprived April of its official status as New Year's, nothing could remove people's convictions that in mid-April they needed rain and that, in any case, it was much too hot to work.

The Songkran festival takes on religious sanction from rites conducted at the temple. People make merit there by a ceremonial sprinkling or bathing of Buddhist images, by venerating the abbot in similar manner, and by bringing sand to make clean the temple grounds. The thought of making a clean start for the new year enters in, removing the dust and grime of the old year. For some households, there is a thorough cleansing of house, yard and clothing on the first day. This done, celebrants with clear conscience go about throwing water upon their friends. Parenthetically it may be noted that Songkran is not universally celebrated in Thailand, and that where it does have enthusiastic observance it is affected by local conditions, e.g., in Bangkok water-throwing in busy streets is forbidden, while in Chiangmai the convenient Meping River furnishes ample supplies of clear water and clean sand for traditional rites. Being a popular festival, new features are added from time to time, as the choosing of Songkran Queens.

In 1960 King Phumipol Adulyadet and Queen Sirikit began the Songkran ceremonies on the morning of April 13 by feeding 150 monks at the Grand Palace. In the afternoon the King presided at rites in the Chapel Royal which included the ceremonial bathing of images. On April 14 the King returned to the Grand Palace, which is not the royal residence, for ceremonies in which sixty-nine monks participated. On April 15 Their Majesties sprinkled lustral water on images in the Grand Palace and paid respects to the image of Phra Sayam Thevathiraj, the patron saint of Thailand. On April 16 the King returned to the Chapel Royal to pay respects to the ashes of Somdech Phra Bovornrachao and Somdech Phra Pinklao.

On April 13 the public offered food to monks at the Sanam Luang or Phrameru (Pramane) grounds in front of the Grand Palace, and bathed the image of Phra Buddha Sihing which had been brought there for the ceremony.

In Chiangmai on April 13 another image with the name Phra Buddha Sihing was taken about the city in a procession which included bands and people dressed in traditional but gay costumes. At the Buddhist Association they held an exhibit of arts and crafts, a fashion show, and chose a "Songkran Angel" at a beauty contest. On April 14 and 15 they observed religious rites and merit-making at the temples, and engaged in water throwing in the dooryards and streets and along the sandy riverbank. This festival attracted many tourists and visitors.

Elsewhere the bathing of images during this festival took place in temple yards, the images being brought out of the vihāra and placed in small pavilions to be accessible to the participants. There were also temple fairs, as at Wat Jet-ubon, illuminations by night, excursions by groups, the choosing of Songkran "Queens", and the releasing of birds and fish to make merit. In Burma they celebrate New Year's Day on April 16 and engage in water-throwing with all the vigor of the Thai.

Formerly the two days before Songkran, April 11 and 12, were known as *Tarusa Suta Pi*, the end of the old year.

April 13 is Songkran.

April 14 is *Wan Chai* when people bring sand to some temples, using silver bowls as containers, and heap it into little mounds, *ko phra sai*, or put the sand into frames erected to resemble cetiyas. Some sand cetiyas may be several feet in height. Sometimes small coins are placed in the sand cetiyas, strips of cloth are wound around them, and their tops decorated with paper flags. Sometimes a prize is given for the best

one. To build a brick cetiya is a meritorious but costly undertaking. Sand cetiyas are a gesture in this direction, the thought of merit-making being present. After the festivities end the sand is scattered about the grounds to make a clean surface and to raise the level of the land above that of the surrounding rice plain.

April 15 is *Wan Thaloeng Sok* when lustral water is poured over images of Buddha and on the hands of certain senior monks as a mark of reverence. In the morning the people bring offerings to the monastery and attend the service in which the monks chant from the Seven Tamnan parittas.¹

Merit can be made by placing yellow robes upon the images. In northern Thailand the robes may remain upon the images for several months; in Bangkok they may be removed after a few days. After the morning ceremonies, northern Thai traditionally call upon senior relatives to sprinkle water upon their hands, give them gifts, and ask their blessing—an act called "dum hua", literally, to bathe the head.

April 16 is *Pak Pi* when young people may visit monasteries to present offerings and sprinkle water upon venerated monks, and then, unwearied, go about the lanes soaking their friends.

April 17 is *Pak Tuan* when festivities come to a halt and water-throwing tends to be limited to the family circle.

Some Thai communities, as at Prapadeng, have a supplementary celebration on April 17 when they form long processions, visit the principal temples and invoke rain by carrying black male cats in cages and by holding up pictures or effigies of cats. Presumably they are daring the rain-gods to douse the felines who so dislike water. The participants also

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¹ See Appendix for a list of the Seven Tamnan and a discussion of their origin.

carry fish in jars of water and later release them to make merit. In some districts, such as Trang, on the first day of the waxing moon in April, people customarily bring forth images from the temples, hold a bathing ceremony, then convey the images to a central wat for a day's festivities. In the evening the images are returned to their home temples in processions accompanied by much beating of gongs.

2. Ceremonies to Invoke Rain.

Ihra Raja Bidhi Barunasadtr.

Nearly every year there is a shortage of rainfall in some area in Thailand, often in the month of August, and it is the custom at such a time to conduct ceremonies asking for rain. The services vary from the royal Barunasadtr ceremonies containing Buddhist sutras and Brahmanic rites to more informal rites of an animistic nature such as the parading of a cat through the streets to the accompaniment of gongs and drums.

The following news item show the assistance rendered by monks:

It is due to the severe drought that some of the people of Amphur Banas Nigom in Jolburi are now forced to subsist on broken rice while others are suffering from starvation. The people of that province therefore arranged a public procession of the image of the rain god on Monday afternoon, (Aug. 16th) this being followed by a ceremony in front of the municipal building, when a chapter of over a hundred monks carried out a religious service. The next day food was presented to the monks. That night there was a heavy downpour of rain which lasted about two hours and which was welcomed by all and sundry.¹

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1. *The Bangkok Times*, Aug. 20, 1937.

The "rain god" here doubtless refers to an image of Buddha as certain localities have images valued for their rain-making powers. They are carried in procession to show them the seriousness of the drouth.

King Chulalongkorn stated that the rain ceremony was in use in the Sukhodaya period and that King Mongkut added certain features to it.¹ The basis of this ceremony can be found in the Varija Jātaka which tells that Phya Pla Jon, King of the Jon fish, prayed for rain in time of drouth when the crows were eating the helpless fish in the drying pools—and rain came. In a text known as the *Gambhir Phra Attakatha* is the story of a monk named Phra Subhuta Thera who lived in the time of King Bimbisāra and who had to sleep in the open air for want of shelter. In consequence a great drouth came, which was ended only when the people built him a shelter and he prayed for rain.

There are two Buddhist rain ceremonies, a "small" and a "great." The small ceremony can be held simultaneously in various temples and consists of chanting the Seven Tamnan parittas and a special Rain Sutra. These services are performed daily until rain comes or until a "great" ceremony is begun. Special gifts are presented to the monks when a good rain falls.

Gatha Asking for Rain.

I worship with bowed head the Supreme Lord Buddha of the ten strengths who has boundless wisdom, who is the highest of all creatures, who gives help with mercy, who receives worship, who is without lust or desire.

I worship with bowed head the Sugata Lord who is brave and powerful, who has grace without end like a river of water. He is wise with a wisdom as wide as the world.

* * *

1. RPRSSD. pp. 541-576 Thai customs can scarcely ever be traced prior to the Sukhothai period (c. 1300) for want of written history. Rain-making ceremonies must be as old as agriculture.

He has his body under control; he has reached the shore of the ocean which is the border of danger, namely existence. He is the holy one among men.

I worship with bowed head the world's Refuge, the highest eye of the world, who has the five kinds of sight to which nothing can compare in brightness. He has mercy which is that most worthy to be reflected upon in this world. He has Dharma which ages not, nor dies, but which is central and established firmly.

He is of the family of the lotus which is the highest family in the world, the highest of all flowers. I bow in worship to the world's Refuge who is without flaw, who is the invaluable Refuge of the poor, who is pure, who has pure eyes, who is beautiful to the eye, who has the *cakra* (wheel) namely the holy Dharma, who overcomes this sorrowful world, who fares forth with the cakra.

I bow in worship to the great Refuge of the world, who has the giant of lust conquered with the power of the mantra, namely Release, who has extinguished the great fire of anger with water, namely Good Will, who has expelled the great darkness, namely Ignorance, by means of light, namely Wisdom. Even as a store of gold is he valuable to the world,

I worship with bowed head the Refuge of the world who is lord of the good Dharma, the undefeated helper of the Dharma, who defeated Mara and his attendants, the cruel-hearted, with the power of the good Dharma. He preached the true Dharma like a loud drum which leads the heart, the true Dharma which is a pearl.

I worship with bowed head the world's Reliance who is filled with mercy, who is without uncleanness, who is pure, who is free from sin and whose goodness is with-

out favor, whose body is adorned with glory which is characteristic of those who have light.

I worship with bowed head the Refuge of the world who has banished the words of others, who has over spread darkness with the sun, namely wisdom and light and preaching, who has extinguished the mass of flame, namely suffering which troubles the world, by means of water, namely mercy.

I worship with bowed head the Refuge of the world who is the enlightened helper of men, who has wisdom and mercy, who cures suffering and gives peace to the creatures of this world, who is the highest leader in this world, with whom nothing can compare.

I worship with bowed head the Refuge of the world who has a ring namely a halo extending six feet on each side like the golden arrows of the sun, who has a spot of radiance in his forehead with brilliance like flashes of lightning, who causes rain, namely the Dharma, to occur, who has rice plants, namely goodness, in full measure, who has clouds, namely supreme wisdom of priceless value.

I worship with lowed head the Lord of the Ten strengths who stops evil which gives future trouble, who does not let others be troubled, who prevents rebirth, who is the father of the jeweled Order, the highest of mankind, who has driven away evil and sorrow, who is the object of reflection of all men, who is the greatest in all Dharma.

The merit that I worship has been stored up safely by the Suguta, the world's Refuge, who has inestimable wisdom. May all diseases and misfortunes perish. May clouds giving rain in abundance cause it to rain.¹

* * *

1. SMP, Vol. I, pp. 189-194.

The great or royal rain ceremony has not been observed for many years but was held frequently in times past. For this ceremony a pool was dug in some plaza or temple grounds and stocked with frogs, crabs, turtles and fish,—creatures which suffer if water is lacking. An image of a Naga and a Guardian of the earth was placed at each corner of the pool, and in the center was placed an image of Indra and one of the King of the Jon fish. Above the pool was placed a tiered umbrella or spire and around it was built a fence of banana stalks which supported a sītāna thread.

The royal ceremony was chanted day and night for five or six days by four groups of monks, five in a group, who worked in relays. In the course of the ceremony a royal scribe read a proclamation, the first part in Pāli praising the grace of Buddha, then he appealed to the angelic spirits for rain. He then read from the Devatāsamyutta, and said thereafter:

The Blessed One gave these two gāthās saying that all pools shall have plenty of water and that the lives of all animals on earth depend upon this rain. We all realize the truth of this. Valahaka devatās, we ask (you) to cause rain to fall according to the season and to make all kinds of food come to full fruition.¹

To the chanting which followed King Mongkut added the verse:

The Blessed One, Arahant, enlightened Lord, the Precious One, who looks with sympathy on all men, he has greater and higher power than all else. His heart reached with pity to all creatures.

After this chant of praise they gave the tale of

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1. RPRSSD. p. 531.

Phra Gandhara Rasta. In this is the story of Buddha's residence at Jetavan, in Savatthi, during Lent. At that time there was a famine in Kosala so that the monks came together to ask for rain. Buddha took pity on them and went to the pool of Pokkharani (which was dry) to bathe. There he put on his bathing cloth, raised his right hand to beckon rain to come and held out his left hand to receive it. The rain which came filled the pond and saved the rice, and men and animals sang praises to Buddha. Two hundred years later the King of Gandhara made an image of Buddha in this attitude of beckoning for rain, and thereafter whenever this image was brought forth and a petition for rain made the showers come. Such an image, called Phra Gandhara Rasta, was cast in Thailand in the reign of Rama I. The following gāthās used in this ceremony are found in the *Royal Book of Chants*.

GATHA FOR LIGHTING THE VICTORY CANDLE FOR THE BARUNASATR CEREMONY

The Lord Buddha is omniscient; the precious Dharma is the highest thing in the world, the holy Sangha consists of those established in the Way and the Fruit. These are the Three Gems. By virtue of the power of the Three Gems may rain fall in due season. May good fortune come to us all.¹

PHRA RAJABIDHI BARUNASATR GATHA

The Blessed One, supreme Lord Buddha, is greater than all those possessing insight, he is the highest of all those who have power, he has a heart filled with great pity for all creatures.

* * *

1. SMCL. p. 237.

Once he spent the rainy season in Jetavan temple, built by Anathapindika the wealthy, in Savatthi. At that time there was a great drouth over all the land of Kosala and a grievous famine occurred among the people. The householders come to the Blessed One, appealing for help. He took pity on them and went to the edge of the pool named Pokkharani, which was dry. He put on his bathing robe and stood on the stairway leading down into the pool. Then a big cloud arose out of the west and a great rain fell by reason of his power which has been manifested unto the present. We pray that rain may fall in due season in order that the earth may be benefited.

The great Refuge of the world has great mercy and is full of all virtue which is for the benefit of all creatures. He has reached supreme wisdom. With this true declaration may rain fall according to Dharma.

The great Refuge of the world has great mercy and complete virtue which is extended to help all creatures. He has reached supreme wisdom. With this true declaration may rain fall according to its season.

The great Refuge of the world has great mercy and is full of all virtue which is extended for the happiness of all creatures. He has attained supreme wisdom. With this true declaration may rain fall where needed.

The great Thera Subhuta has a stout figure, a big stomach, black skin and much power. By virtue of the power of this great thera may the devatās of the clouds cause rain to fall. Our dormitories have roofs that are repaired, they protect against the wind. Behold, O Devatā Son, may you cause a good rain to fall.

Our hearts are firmly established, we have made our escape. We have great diligence. May you cause rain to fall, O Devatā Son,

We reflect upon the Dharma of good men and search for truth and we behave honestly. Whatever is Dharma, standing firmly in the world we reflect upon that; whenever we reach true knowledge of anything we act accordingly. We never oppress any creatures, not even one. With this true declaration may the great clouds cause rain to fall.

Behold, Devatās of the Clouds, may you, rumbling, cause rain to fall. Grant that the fish may cease dying. May you inflict the crows with suffering until they free the fish from suffering.

When we have behaved righteously rain falls because of that noble conduct, it rains for a long time filling high and low places with water. We use the power and strength of truth in thus behaving righteously, and exercising all diligence we secure rain from the great clouds. There is nothing equal to the truth we possess, such is the gracious truth we possess.¹

3. Wan Atthami, the Anniversary of Buddha's Cremation. May.

The body of Buddha was cremated the eighth day after the full moon of Visākha, the month of May. Some temples, as Wat Mahādhātu, observe this anniversary with special evening services and a candle procession. In the provinces on some such occasions they have erected a catafalque within the vihāra, decorated it with chains of flowers, ceremonial pārasols, and lights, and placed within it a coffin with a

1. SMCL pp. 237-242. With this ceremony they chant the gathas described in the *Sado Phra Gro* With the "auspicious number" accompanying the day.

representation of Buddha's feet at the end.¹ There may be an orchestra of native instruments at hand to help create the atmosphere of a large cremation.

The evening religious ceremony resembles the Visākha Puja service in many respects. At the beginning there is the assembling of monks and laymen in front of the vihāra, the declaration of the purpose of this service read in Pāli, and a *wien tien* or *pradaksina* procession three times around the temple and the cetiya. Each participant carries a lighted candle and may, at the conclusion, place it on a ledge about the base of the cetiya. The worshipers then assemble within the vihāra for the evening service which includes special chants used at *Wan Atthami* and Visākha.

Wan Atthami Gatha.

(Opening verses)

Today is the eighth day after the full moon of Viśākha.
Such as when the funeral pyre, made of all perfumes by the
faithful Mallas

For the god among men, the veritable one, the happily passed
away,

Blazed up of itself (a miracle they show forth), and
The final body of that Great Sage, which had the thirty-two
excellent marks,

Was burned by the element of fire,—

Such now has this desired (day) arrived.

Now that we have arrived in course of time

At this time belonging to a good zodiacal sign, esteemed as
auspicious,

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1. In reference to the legend that Kassapa arrived too late to show honor to Buddha before his death, whereupon the feet of the deceased Lord appeared through the end of the coffin that Kassapa might worship them.

Suitable for the commemoration of the Buddha,-

The time of the burning of the body of the Self-existent One,
We, duly commemorate him, though long since passed away.
Devoutly performing the rite, have prepared offerings,
Have brought together in one place
Torches, lanterns (?), sorts of garlands and the like,
For worshiping him with all our mind and strength,
(And) we have arranged them as is fitting.

To all human and non-human beings who delight
in the Good Law¹

4. Khao Barnsa, The Beginning of Buddhist Lent.

The Rainy Season Retreat of three months, or Buddhist Lent, and the ceremonies connected therewith, have an important place in the religious life of the people and of the bhikkhus whom they support. This period is sometimes referred to as "Buddhist Lent." The Thai use two terms for it, either *Vassa*, or *Barnsa* (Pansā), both meaning "rain, season of rain," or "year." The custom of spending the rainy season in a temple or fixed abode was practised by monks and wandering ascetics in India long before the time of Buddha.² From considerations of health and comfort there is much to recommend this custom.

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1. The remainder as in the Visakha Gatha, beginning with,
"We will perform the preaching," and continuing to the end.
Translated by Dr. Charles J. Ogden.
2. "Shall the ascetics who belong to the Titthiya schools, whose doctrine is ill-preached, retire during the rainy season...and yet the Sakyaputtiya Samanas go on their travels alike during winter, summer and the rainy season, crushing the green herbs, hurting vegetable life, and destroying the life of many small things?.. These bhikkus told this thing to the Blessed One... addressed the bhikkhus, "I prescribe, O bhikkhus, that you enter upon Vassa." Max Muller, *Sacred Books of the East*, Mahavagga III, 1,1. Vol. 13, p. 298.

Both India and Thailand are subject to monsoon winds bearing torrential rains which make travel difficult in regions where there are swamps and swollen streams and no adequate roads. During the rains the monks take up residence in a specific monastery and use the period for study and for teaching those who have chosen to enter the priesthood for *Vassa*.¹

Wan Khao Barnsa or the beginning of Buddhist Lent or Rainy Season Retreat is a national holiday. In 1959 this came on July 21; in 1960 it came on July 9, being the day after the full moon of the eighth month, July.² Preceding *Vassa*, on the morning of the 8th of the waning moon, seventh month, the ceremony of presenting rain-bathing cloths takes place at many temples. After the regular morning service a leader of the laity comes forward, repeats the *Namo* and then addresses the monks in Pali saying:

“O bhantes, we humbly beg to present these bathing cloths of ours in order that benefits and happiness may be ours to the end of time.”

The abbot or the monk with the office of Custodian of Robes then receives the cloths for the Order and the monks chant the *Anumodanā* blessing. The bathing cloths, which are about eighty inches long and thirty-four inches wide, are put around the waist as a skirt while the monks bathe in the rain. They may be accepted during the month preceding *Vassa*.

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1. Those wishing to enter the priesthood before Lent usually do so between the 5th and the 8th of the waxing moon, eighth month.
2. Six months of the year have thirty days and six months have twenty-nine days,—alternate months having no “15th” of the waning moon. This necessitates adding the intercalary “eighth” month from time to time to correct the calendar. Some years therefore have two “eighth” months, in which case *Vassa* comes in the second of the two months. In 1936 *Vassa* began on July 5; in 1937 it began on July 24, the second of the two “eighth” months.

but may not be used until Vassa begins. Prior to that time the monks may use other cloths of different size when bathing.

Some weeks before Khao Barnsā the King or his representative presides over a ceremony of making Lenten candles.¹ In a later ceremony at the palace the King sprinkles the candles with lustral water in preparation for their distribution to the royal temples. Formerly these candles were large enough to burn throughout the Lenten period; latterly they have been made smaller. In some temples the flame from the Lenten candle is transferred to a lamp which burns throughout the three-month's period, then from the lamp the candles are re-lit at the end of the rainy season. On the day of the full moon in July the King lights the Lenten candles in the Chapel Royal and at Wat Bovoranives. On the following day, Khao Barnsā, he visits other important temples such as Wat Makut and Wat Benchamabopitr in order to light the Vassa candles there. Meanwhile members of the Royal Family carry out this rite for the King at other royal temples.

As on other Buddhist holy days, the King and Queen present food to monks at the residential palace on the day before Lent, and at the Grand Palace the following day. In lighting the Lenten candles at the royal monasteries the King also presents the customary worship offerings of flowers, incense and candles to the abbot of each wat. On the day Lent begins, special services are held in the Chapel Royal at which the *Maha Jati Kham Luang*² may be chanted, and the Rainy Season Robes put on the Emerald Buddha.

Khao Barnsā is not simply a state festival but one observed by individuals and groups in communities everywhere. Lay worshipers make a special point of giving to the monks

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1. On 12 June 1959 Prince Dhani Nivat represented the King at the ceremony of casting lenten candles in the Grand Palace.

2. The story of *Vessantara* in a "royal version."

at this time. During Lent the bhikkhus are confined more closely to the monasteries than usual, and for this reason more of the laity come to the temples to bring gifts or to visit kinsmen. The ceremony of entering Vassa or taking up residence in a monastery is one which concerns monks and novices only, and will be described hereafter.

5. Special Offerings During Lent.

Various gifts may be presented to the monasteries during the Lenten season: honey, sugar, fruit, cloth for covering the floor or dais, the eight utensils or requisites of a monk, or the four necessities or *paccaya*.—robes, food, medicine, and dwellings. Each is presented with a suitable formula. If a large number of people are present a sacred cord may be run from the gifts to the donors who hold the thread while they repeat the presentation formula after the leader. As a rule cloth is not given during the rainy season with the exception of the eightieth-day of Lent, ten days before the period expires. The robes given on this day are called *acceka civara* or “emergency” robes. There may be circumstances under which the laity feel that they cannot wait the full three months before presenting robes to the monks, for instance they may wish to make merit before undertaking a journey, going to war, during pregnancy, or when a sudden feeling of devotion arises which demands expression in this way. In this case they take the gifts of robes to the monks on the eightieth day and say:

O bhantes, we humbly beg to present these *acceka civara* gifts to the Sangha. May the Sangha receive these acceka robes from us in order that benefits and happiness may come to us to the end of time.

In actual practice today the Order makes use of modern medicine and of the 160 bed Sangha Hospital in Bangkok

built in 1951 by the government for the exclusive use of monks. However, tradition allows monks to use honey and certain other staples as medicine to be taken after the noon hour, but to be taken for seven days only and that during Lent. The custom of presenting these to the monks has been decreasing since the time of King Rama IV, having been supplanted by offerings of rice. When such offerings were made, after the usual morning service, the lay leader said in Pāli:

O bhantes (Reverend Sirs), this is now the Tenth Month (*sarada*), the time in which the Tathagata, Arahant, Supreme Lord Buddha allowed the five medicines, namely: clarified butter, oil, honey and molasses (or sugar) for bhikkhus who are suffering from illnesses arising in this month. Now we wish to present gifts in accordance with the Lord Buddha's commands so we present honey, oil and sugar in order that benefits and happiness may be ours to the end of time.

The Bidhi Sārada Ceremony.

This ceremony occurs usually in the tenth month (September), during the last two days of the waning moon and the first day of the following month. This is roughly the time of the autumnal equinox, it is mid-year of the old Thai calendar, and the time when growing rice needs a heavy rainfall. The ceremony is usually held only in Bangkok where it is sponsored by the King or the Brahmans.¹ In 1937 Brahmans celebrated this festival on August 29th at Wat Anong by mixing the "heavenly food," *khao dibya*. The origin of this festival is Brahmanic but by adoption and adaptation it has become in Thailand a Buddhist ceremony as well. During the three-day

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1. Brahman priests have long been attached to the courts of Thailand and Cambodia as astrologers, and participants in Court Ceremonies.

period of this festival,—which is not widely observed, a special group of monks skilled in chanting State services repeat the Cularajaparitta, the Maharajaparitta, and the Mahasamaya Sutta. Each morning the monks are presented with food at the palace. A proclamation or prayer from the King is read expressing his desire that there may be good fortune for all people including freedom from disease, and absence of enemies, and plenty of rainfall with rice and fruit in abundance. Khao dipya is sometimes prepared on great occasions outside of Bangkok, especially at the consecration of an image.

6. Ok Barnsa, or the End of Buddhist Lent.

During the rainy season monks confine themselves closely to the monasteries, usually leaving only to make the morning rounds for food. They devote more time than usual to the study of the Tripitaka, for which special courses have been prepared, and they have the benefit of frequent lectures and sermons broadcast from Bangkok.

Towards the end of the season there is a stir in both temples and households and a holiday spirit exists which is born of a feeling of release. The Lenten period usually ends in October on the 15th day of the waxing moon, the full moon of Uposatha Day. On the preceding day the householders prepare food and gifts for the monks and the latter shave their heads and eyebrows and get their robes in order. The monks customarily shave their heads twice a month, on the day before the full moon and again two weeks later. On the day of *Ok Barnsa*, or Leaving the Period of Rains, the temples are usually well attended at the special morning services, and that night the yards and verandas of the homes of the devout are illuminated by candles, tiny oil lamps, or latterly, by colored electric lights. The temples are likewise illuminated and small boys cheerfully assist in placing candles about the bases and high up on the sides of the cetiyas. While the

candles flicker in the night air men and women may be seen kneeling before the cetiyas, palms of hands together, reciting the *Namo* and favorite Pāli gāthās. Sometimes the *sima* or boundary stones are likewise venerated.

Certain temples have traditional ceremonies at the time of *Ok Barnsa* such as bringing an image of Buddha down from a hill, or lowering an image from the top of a cetiya amid a fanfare of music, or conveying an image to the temple in a decorated cart followed by a procession of monks and worshipers. When food is given to monks walking in this procession it is an act of merit called *Devorohana* or "Coming down from the deva world." This is in memory of the return of Buddha from Indra's heaven where he spent the rainy season preaching the Dharma to Maya his mother, and to the devatās there. The account of this is given in the Devorohana Sutta which is often read in the evening of this day and which requires about three hours time. If it is read from three pulpits, one monk takes the part of Buddha, another the role of Sariputta,—who sits on his right,—and the third becomes Moggallana, and sits on the left. The recital begins with a lengthy introduction by Sariputta who explains the method that is to be followed and the roles to be taken by each monk. Later on he takes the part of Maya. The one acting as Buddha begins the story and at its conclusion Moggallana invokes a blessing upon the audience for listening to this portion of the Dharma. During the reading or recital the three monks put questions to each other,—especially to Buddha,—and the answers are given. The tale in brief is that seven years after Buddha received his enlightenment he went to the Tavatimsa or second heaven, the abode of Indra, to proclaim the Dharma to his mother in order to repay her kindness. He felt that neither the Vinaya nor the Sutta Pitaka would be of sufficient worth to pay off this debt so he chose the seven books of the Abhidharma. During the three months of the rains he divided

his time thus: To the Dhammasangani or first book he devoted twelve days; to the Vibhanga twelve days; to the Kathavatthu thirteen days; to the Dhatukatha six days; to the Puggalapannatti six days; to the Yamaka eighteen days; to the Patthana twenty-three days, making a total of ninety. During this preaching myriads of devatās heard him and entered the Way to arahantship.

7. The Phra Kathin Ceremony.

During the month following Ok Barnesā, between the full moons of October and November, the *Tot Kathin* ceremonies take place in which the three robes and other gifts are presented to the monks by the King, by different associations and groups, and by individuals. The giving of robes at this time has special significance; in effect it rewards the monks for having spent well the sober Vassa season, and it equips them with new attire just when they are free to journey forth on pilgrimages. "Tot Kathin" means literally "to lay down a wooden frame on which to cut cloth," the *kathina* in ancient times being a frame on which cloth could be stretched for cutting or sewing. Such a device was an aid to unskilled bhikkhus who made their robes from cast-off scraps of cloth which they cut with a knife. The robes of today are made of new cloth but consist of fourteen "patches" sewn together to make rectangular garments, two of which are ten feet long and six and one-half feet wide, while the third is narrower by half. Although these yellow robes are long they are of thin material and several layers scarcely make for warmth. Of the fourteen pieces, five are squares, five are rectangular and about twice the size of the former, and the remaining four are elongated pieces which make up the border.

The custom of holding the Kathin ceremony at this season dates back to the time of Buddha and is described in the *Mahavagga*. In Thailand it has been observed at least

since the Sukhothai period for there exists a stone tablet on which King Rama Khamheng (c. 1293) caused to be inscribed a description of the Kathin procession. Throughout the history of Thailand whenever the King went forth at this season to offer robes to the different temples the processions were magnificent and in the nature of military parades and naval reviews. In the third reign of the Chakri dynasty (c. 1835) there were forty-seven royal temples in Bangkok which could be visited by canals or river, so that royal processions to such temples were exercises in naval maneuvers. In modern times the King still visits certain royal temples by state barge.¹ Such a Kathin procession is a colorful and picturesque sight. The long barges or canoes have high prows ending in figure heads, highly decorated canopies in the center, and they are propelled by red-clad rowers who keep perfect time as they wield their paddles or with a flourish raise them high in the air to hold them there for an instant. To temples which are not along the river the King travels by motor car. He customarily visits at least nine temples each season, and delegates members of the royal family and various governmental departments and organizations to present Kathin robes at the other royal temples.

Temples elsewhere receive Kathin offerings from groups such as the "Old England Students Association" and employees in various firms. They may travel some distance by bus, train, or river boat, making an all-day excursion which combines merit making with merry making. If a village group organizes a Kathin it is usually for a temple in another community. The understanding is that the favor will be returned by that community at a later date. A Kathin can be conducted on a small scale by an individual and his family, and the monastery

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1. On 15 November 1959 His Majesty went down the river in the golden barge "Subarnahongs", accompanied by about thirty lesser craft, to offer Kathin robes at Wat Arun.

may have as few as five monks. In every case the abbot of the monastery must be notified in advance, and a date agreed upon so that the monks will be in readiness. Only one Kathin can be held in a temple each year. As a sign that the monastery has received its Kathin offerings, two banners bearing the figures of crocodiles or *makaras* are often hung near the temple gate. The story is that a crocodile following a Kathin boat in order to make merit at a temple became exhausted. Whereupon the creature asked the leader of the Kathin party to proceed without him, but at the wat to erect a picture of the crocodile to signify his presence at worship there. And this was done.

The ordinary method of presenting yellow robes is called the *Cula Kathin*. The other and more difficult way is the *Maha Kathin* in which the thread is spun, the cloth woven and then made into robes and dyed all in one day. In an age when large land-owners had a staff of spinners and weavers in their capacious homes this could be done. It was considered to be especially meritorious to do so when, on the last day of the month in which Kathin robes could be given, it was discovered that certain bhikkhus had not yet received robes,—then all hands spent a busy day and night preparing these. Today the difficulties in the way make it almost impossible to perform a *Mahā Kathin*.

Formerly when white cloth was presented to the monks they cut and sewed the cloth into robes and dyed them in one day. This custom was revived to some extent by King Rama IV when he was in the priesthood; he had some of the robes given the monks taken apart, sewn together again and then re-dyed. After he ascended the throne he gave white cloth in addition to the three robes when making Kathin offerings so that those in the Dhammayut Nikai could have an opportunity to dye the cloth yellow, then cut and sew it to form robes.

The method of carrying out the ordinary Kathin ceremony is as follows. When the procession of gift-bearers and musicians arrives at the temple it may circle the Vihāra three times before stopping and taking the robes inside the building and placing them before the altar. The monks assembled for the occasion usually sit on a low dais near and to the left of the altar. The leader of the donors lights candles and incense sticks before the image of Buddha, prostrates himself three times, then rises and repeats three times in Pāli the *Namo*:

We worship the Blessed One, Arahant, Supreme Lord Buddha.

We take refuge in the Lord Buddha.

We take refuge in the Dharma.

We take refuge in the Sangha.

The leader then picks up a set of robes with both hands and addresses the monks in Pāli:

O bhantes, we humbly present these Kathin robes and other gifts to the Sangha.¹

To this the monks reply, "Sādhu." The robes are then given to one of the monks, or are placed on a table before the group.²

In addition to robes, Kathin gifts may include food, utensils, and money for repairs and construction. Where the Kathin festival is an all-day affair, the actual ceremony would be deferred until all had eaten, and after the ceremony there would be music and entertainment.

At a royal Kathin the monks may chant:-

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1. Another form is: "O bhantes, we humbly present these Kathin robes to the Sangha together with other gifts. May the Sangha receive these robes and gifts of ours and observe the Kran Kathin rite with this cloth [in order that benefits and happiness may be ours to the end of time.]"

2. The Kran Kathin rite which follows is a purely monastic ceremony; it is described in Chapter V.

Keniyānumodana Gatha

Of all sacrifices, the fire sacrifice is chief,
 The sun poem is the chief of all poetry,
 The great king is chief of all the people,
 The great ocean is the chief of all rivers,
 The moon is the chief of all the planets.
 Just as the sun is the chief of all that gives light and heat,
 So the Sangha is the leader of the laity in making merit.
 Show the benefits of giving on suitable occasions,
 Show the benefits of giving a place of residence.
 May the laity who wish merit be attentive to these gāthas.

Kaladanasutta Gatha

Lay people are wise who know how to speak, who are without stinginess, who have faith in the noble saints, who are straightforward, giving of their goods on all suitable occasions and at the present time,

the reward of merit of such lay people will be a great treasure.

All people who give praise or are active in presenting offerings, the reward of their giving will not be lacking, but they will have a part in the merit made.

Therefore lay people ought not be hesitant, where they can give and obtain a great reward,—there they should present offerings.

Merit is the refuge of all things in the next world.

Chalong Trai Pi.

In addition to the Kathin robes other presents of cloth are given by the King and members of the Royal Household to the monks on the 14th and 15th of the waxing moon and the first of the waning. This ceremony is called the *Chalong Trai Pi* or "Annual Three Robes Festival". Robes are given

to the monks in certain royal temples such as Wat Benchamabopitr, and each morning large numbers of monks are presented with food at the palace. At night there are services of chanting at which the monks thank the King for the Kathin and Trai Pi robes he has bestowed upon them and for his bounty in repairing the temples.

Pha Cam Nam Barnsa.

Phā Cam Nam Barnsā is the cloth which Buddha allowed the bhikkhus to receive if they had spent well the three months of the rainy season in a temple. If they had performed the rites of Krān Kathin and Anumodanā Kathin they could receive the Phā Cam Nam Barnsā from the end of Lent in October until the full moon of the fourth month, in March. The monks who had kept the rainy season retreat but had not taken part in the Krān Kathin rites could receive this cloth only during a period of one month after Lent. Either white cloth or yellow robes may be given, the formula of presentation being,

O bhantes, we humbly beg to present the Phā Cam Nam Barnsā to the Sangha. May the Sangha receive these robes of ours in order that benefits and happiness may be ours to the end of time.

Pha Pa

Other forms of robe-giving may be mentioned, for example, Phā Pā or "wilderness cloth". This was known as pangrukula cloth or "dusty rags" in the time of Buddha. It was then prescribed that robes should be made of rags cast away, or of cloth used to wrap the bodies of the dead when taking them to the cremation grounds. In time the laity came to put cloth in trees or in lonely places so that the bhikkhus might have clothing enough for their needs. "Wilderness cloth" is usually given after the rains in the twelfth month (November).

A small tree covered with robes and accompanied by gifts in baskets is set up in a temple yard, near a house, or along the side of the road where monks make their morning rounds. The gift must not be designated for individual monks but for "any bhikkhu who may be needy." Sometimes this form of giving is marked by considerable jollity,—games, processions, and competitions.

At present the pangsukula cloth is presented to monks who chant funeral services, and consists of fresh new robes laid across the coffin,—not the dusty rags once left at cremation grounds. The formula of presentation is:

Reverend Sirs (bhantes) we humbly offer this pang-sukula cloth to you who observe the precepts, and we beg you to receive this pangsukula cloth in order that benefits and happiness may come to us to the end of time.

Robes may also be presented for the benefit of the deceased at times other than funerals. The Pāli formula of presentation is:

Reverend Sirs, we (the servants of the Blessed Lord) beg to present the three robes to the Sangha in order that the reward for presenting the three robes may go to our deceased relatives, especially to our mothers and fathers. May our relatives, especially our mothers and fathers, share in this presentation according to our wishes.

It may be remarked that of the various kinds of gifts acceptable to the Sangha the three robes take precedence and should be given first, and they are to be presented before the ceremony of the occasion is begun.

8. The Loi Kratong Festival.

This festival of lights occurs at the full moon in November, one month after the end of Buddhist Lent. It is of ancient lineage being related to or inspired by such light

festivals as *Divali* in India and a Chinese river festival in which candles were set on toy floats to guide the spirits of people who had drowned. It is not of Buddhist origin and it is not temple-centered, but because it occurs on a *Wan Phra* or Day of Worship the temple serves as a focus of village activities for the festival. In urban communities Loi Kratong must now contend with sophistication, river traffic, neon lights and the glare of cinemas. In a quiet village along a canal the festival has the magic of a night lit by a great harvest moon appearing after months of rain, and the sparkle of hundreds of small flickering lights on gate posts and in toy boats. Where participants equal spectators in number there prevails at dusk a universal but hushed excitement; where participants are few the effect is drab.

A *Kratong* is a small tray made of banana leaves which can *loi* or float. Any other object which will serve the purpose,—float and bear a lighted candle and small offerings, is given the same term.

In Chiangmai whenever the Loi Kratong Festival had wide public support the gates and doors of residences were decorated with palm leaves, banana stalks, colored lanterns, lamps and candles, and temple yards were adorned with paper flags, Chinese lanterns, and with sets representing the scenery in the tale of Vessantara. Late at night a reading of portions of the Jataka *Veesandon* or Vessantara, sometimes called the *Muhajati*, took place in some of the temples. In the early part of the evening fireworks were sometimes set off in the temple grounds.

For days preceding the festival different temple groups, business firms and schools prepare large floats and individuals make ready hundreds of little boats, all adorned with candles. In constructing these frail craft originality is given full play so that the vessels of paper and bamboo resemble house-boats,

airplanes, battleships, sailing ships, dragons, and whatever human ingenuity can devise. At dusk the candles and lamps in front of the homes are lighted and groups with huge floats begin their processions to the river. The route is always circuitous that people may admire their colorful and amazing handiwork, and the night air is made vibrant with shouts, cheers, songs, firecrackers and the din of gongs and drums which accompany the processions. At the same time individuals with smaller boats and tiny rafts, each with a candle, cluster along the river bank and set their gifts afloat while spectators by the hundreds look on. At this season the nights are clear, the moon is brilliant and the river is neither shallow nor in flood. Its restless surface becomes a moving stream of dancing lights as the toy craft illuminated with glowing candles are borne towards the sea. With them go offerings of coins and food for the river spirits and prayers that the sins and misfortunes of their donors may likewise be carried away.

Various explanations for this festival are given by the populace. The most popular tradition is that Nang Nobamas, the second queen of Phra Ru'ang of Sukhothai (1300 A. D.) started this festival to please the king. Another explanation advanced is that King Asoka once decided to build 84,000 cetiyas but Mara threatened to destroy them. The king appealed to the Lord of the Nagas, Phra Upagota, to help him by capturing Mara. This the Naga Lord did and since then the people have shown their gratitude to the Naga by this river festival. Again, some hold that this festival with its accompanying gifts is a means of atoning for the sin of boating over footprints of Buddha or images of Buddha embedded in the sands of the river. Others believe that the festival is to appease the river spirits, and that to prevent death by drowning offerings must be placed in the spirit boats. The beauty of the festival

and the outlet it offers to youthful spirits afford the *raison d'etre* which is quite apart from the traditions which attempt to rationalize it.

Villages in northern Thailand without streams upon which to launch *kratong*, nevertheless celebrate the festival with illuminations, merit-making, and the reading of the Vessantara story in the temples. The festival is known by a different name, however, that of *Wan Duan Yee Beng* or Second Month Full Moon.¹

9. Merit Making Festivals.

Because monasteries are maintained almost entirely by voluntary gifts, and the needs of the monks are continuous, offerings of the "four necessities," shelter, food, clothing, and medicines, are always in order whether by individuals or by organized fairs and festivals. Some temples have annual fairs, others enjoy only occasional festivals when donors present gifts and thereby make merit. Group giving to temples almost invariably involves music, pageantry, feasting and entertainment. While the kinds of offerings and the occasions of giving are varied, the formulas used in presenting gifts are very much the same, being modified by the names of the objects and the purpose of the offering. Gifts may be presented to the entire monastic group in the temple or to a small chapter of monks chosen by the abbot. It is more meritorious to present gifts to the group of monks as a whole than to individual bhikkhus for in the latter case the claims of kinship may motivate the lay donors.

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1. Konrad Kingshill, *Ku Daeng, The Red Tomb*, Chiangmai, pp. 208-212,

Formulas of Présentation.

The simplest formula, repeated three times in Pāli, is:

I worship the Lord Buddha, the Dharma and the Sangha with these gifts.

A longer one for use by an individual, also given in Pāli, is:

I humbly worship the Blessed One, the Dharma and the Sangha with these sacrificial gifts which I hold before me. May the Blessed One even though he has attained Parinibbāna, receive these gifts from this humble person by reason of his having a heart to help those who come after him, in order that benefits, help and happiness may come to me to the end of time.¹

A group of donors may use:

The Blessed One is an arahant, self-enlightened. The holy Dharma is the good teaching of the Blessed One. We all sincerely worship the Blessed One, the Dharma and the Sangha with these sacrificial gifts.

May the Blessed One even though he has attained Parinibbāna receive this gifts from us humble ones by reason of his having a heart willing to help those who come after him,—in order that benefits, help and happiness may be ours to the end of time.

Such a formula is often given in Pāli by a leader and repeated after him by the other members of the lay worshipers. The commonest gifts are candles, incense and flowers for use by the monks in morning and evening worship. For such offerings the formula is:

Reverend Sirs, we beg to offer these candles, sticks

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1. The formulas given in this section are found in *Kham Thavai Dana Tang Tang*, "Offering formulas of different kinds," Hang Samut Press, 1929, and *Vidhi Thavai Dana Tang Tang*.

of incense and flowers to the Three Gems as an act of worship before the Three Gems. May this result in benefits and happiness for us all to the end of time, that we may reach Nibbāna—the place where evil and desire are extinguished.

Seven methods of presenting food to monks are prescribed in the Tripitaka: Giving a portion of the food prepared for one's self to the bhikkhus; giving food prepared solely as an offering to the monks; presenting food to them by lot; inviting them to dine at one's home; presenting food on the first day of the waxing and the waning moon; presenting food twice a month on any chosen day, and presenting food on Uposatha days. The general formula for the presentation of food is:

Reverend Sirs, we humbly present this food and these gifts to the Sangha. May the Sangha accept these gifts of ours in order that benefits and happiness may come to us all to the end of time.

When a householder wishes to invite monks to dine at his home as an act of merit he can make this act a *Sanghadana* by being impersonal and saying to the abbot, "I wish to invite such and such a number of monks to my home to present gifts. Let them be bhikkhus of your choosing." The householder may, however, specify certain individuals but this practice is not recommended.

Sometimes a special offering of rice is made to a group of monks who wish to sojourn at a temple on a remote hill for a short period, or who require rice in quantity for some other reason. The following printed announcement was used in connection with such giving:

Announcement of a merit making to all benefactors; At Wat Sri Khong there will be a presentation of rice to support the Buddhist religion and the members of

the Sangha who have spent the three months at this temple. There are five such monks. Therefore will you all make offerings of rice on the 11th of the waning moon, ninth month, September 2nd, at 9 a.m., giving as much as you wish.

Monasteries usually have granaries where rice is stored all year long.

Following a custom which came from Burma the people in northern Thailand sometimes offer food to the image of Buddha. The offerings to the monks are of the usual kind, and in addition a small portion of food is placed before the principal image in the temple. A printed notice of such a service read as follows:

Announcement of a merit making festival.

In the second month of this year (November 1937) at Wat Jetavan there will be an occasion of merit making by presenting food to the Great Image as we have done heretofore. Therefore this announcement is sent to you. You who wish to have a part in this please bring your gifts, whether rice, glasses, trays, vessels, bananas or sugar cane, to Wat Jetavan on the 14th day of the rising moon, second month, in the afternoon. May happiness and good fortune be yours.

This date, the 14th, was chosen because it was on the night of the 14th of Viskāha that Buddha attained enlightenment. The formula of presentation is:

I worship by presenting this offering of cereal, curry, vegetables and pure water to the Lord Buddha.

Very frequently gifts of robes, utensils, medicines and food are presented to monks in the name of deceased relatives. The Buddhist origin of this is laid in the time of King Bimbisara when Buddha visited Rajagaha. King Bimbisara had

presented food to the Sangha but had not done so in the name of his deceased relatives. They, in the form of *pretas* or spirits, appeared in the night wailing in anguish, being tormented with hunger. The King was advised to offer food to the bhikkhus in the name of his relatives. This being done, the pretas received the benefit thereof and were delivered from their hunger.¹

The usual formula followed on such occasions is:

May these gifts of mine be credited to my relatives, to my mother and father especially. May all my relatives, especially my mother and father, share in this giving according to my wishes.

After a presentation of offerings the donor should *truat nam*, that is, repeat a blessing while letting water drop slowly into a bowl. This water is later poured on the ground "in an open space". The monks observe this rite regularly after the morning and evening services, and laymen perform it after their offerings have been presented to the monastery. Several different gāthās or chants are used for this purpose, with one idea, that the blessing resulting from one's good acts, words or thoughts go forth to be shared by others,—indeed by everyone. The following blessing was composed by King Rama IV:-

Truat Nam Blessing.²

My all creatures without number share in the merit that I now make and other merit that I have made,—whether they are persons that I have not seen, or persons indifferent to me, or those hostile to me,—namely all creatures born in the three worlds,³ with the four kinds of

• * * 1. Matapitu Upatthana Gatha.

2. Phra Dhammakosacharya, *Vidhi Thavai Dana Tang Tang*, "Ways of presenting Offerings," Phra Candra Press, 1932, p. 53.

3. The Kama World; the World of Form, and the Formless World.

births, with the five aggregates (khandhas) or one or four, who move about in the world or out of the world or are fixed in the world.

In sharing this merit of mine with all creatures, may those who know of this give thanks for themselves. As for the creatures who do not know of this offering of merit by me may the devatās tell them. By their giving thanks for the merit that I have offered may all creatures escape the consequences of evil and have continual peace and attain Nibbāna. May the good hopes of such creatures be fulfilled.

Another Truat Nam gāthā suitable for monks, composed by Phra Chao Tilokavijaya, is as follows:

May the meritorious actions that I have done with body, word and thought bring happiness among all in the second heaven, to all sentient creatures knowing sorrow and happiness, and to all non-sentient creatures. May creatures of every kind share in the merit that I have made. May all creatures who know that I have made merit share in it. Creatures that do not know of this,—may the devatās tell them that they may give thanks. May all creatures who need food to sustain life receive food by reason of this expression of good will and the power of this merit that I have done.

Another form, still older and more elaborate is:

Because of this merit-making may happiness come to all teachers, to mother, father, relatives, sun, moon, benefactors, to the Brahma, Māra, Indra, the Four Guardians of the World, to Yama, to all mankind whether friends, or those indifferent, or enemies, and to all creatures. May the effulgence of this merit that I have made bring three-fold happiness to me and all creatures. May all attain Nibbāna speedily. Moreover, because of this merit that I have made and offered up may I quickly attain the Dharma

which will enable me to cut off the lust which clings. May all that is evil and is clinging to me perish until I attain unto Nibbāna. In whatever existence I am born may I have a heart that is honest and intelligent, and may I put down lust in that existence with diligence and ability. May all the Māras who are evil have no opportunity to imperil my firm endeavor.

The Lord Buddha is my precious and supreme refuge, the Dharma is my great refuge, all the enlightened Buddhas are my good refuge, the Sangha is my gracious refuge. Because of the great power of the Lord Buddha may Māra have no sway over me.¹

Salakabhatt, Offerings by Lot.

Once a year there may be an organized presentation of food to a monastery by lot and known as *Salakabhatt*. This form of presentation usually takes place in the season when there is much fruit, especially in May, June and July. A lay leader announces in advance by word of mouth or by printed leaflets that at a certain temple there will be a salākabhatt for bhikkhus and novices who reside there and in neighboring wats. On the appointed day the laity take their gifts in baskets to the temple designated, sometimes forming processions led by musicians, dancers and flag-bearers. At the temple the people draw the names of the monks written on paper or palm leaf slips and each layman then presents a basket of food and various articles to the bhikkhu whose name he has drawn. Another method is for each layman to attach a number to his basket. A parallel set of numbers is then made and the bhikkhus draw these numbers and claim the baskets whose numbers they have drawn. Sometimes three sets of numbers are made for one basket and the monk who makes the first

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1. PTPMT. p. 59,

drawing gets the food. This appeals to the chance-loving instincts of the people and makes the occasion a gay one. After the numbers are drawn the lay leader makes a formal presentation of the gifts to the monks. The bhikkhus then chant in unison the Anumodanā blessing or thanksgiving and the gifts are distributed.

At a salākabbhatt held at Wat Ban Taw three hundred small baskets were presented, each containing some sugar cane, a vegetable, some rice, cakes, incense and a box of matches. By prearrangement the baskets were uniform in size and in contents. Monks from several neighboring temples had been invited to come and share the gifts. Their fortunes varied, and as they returned to their respective monasteries the small boys walking behind them carried from two to a dozen baskets for each monk.

It is common for each basket to contain a slip of palm leaf bearing a prayer that the fruit of the merit arising from such an offering may go to some individual. The following translations were made from such palm-leaf slips:

The contents of this basket are given by Nang (a matron) Usa, the reward to be eaten in the future. May I attain to three-fold happiness, even to Nibbāna the very pinnacle.

The contents of this basket are given as offerings to celestial being both male and female, to Phya Indra, Phya Brahma, Phya Yomaraja, to the Nāgas and the various other superhuman beings. May they all come and receive this offering today at this hour.

This basketful is given by Nang Keo, together with Oosa and Chanta and the children in memory of Nan Wong, a relative. May he be blessed by this act with every kind of blessedness including Nibbāna,

Whenever the monks receive gifts in a formal manner, and whenever they have eaten,—as at seven and eleven-thirty in the morning, they chant a "Receiving with satisfaction" blessing or Anumodanā. The two gāthas commonly used are:

Anumodanarambha Gatha

As all rivers finally reach the great ocean, so do all the gifts you have given in this world reach those who have departed from it. May the wishes that are yours be achieved quickly. May all your plans reach fulfillment like Mani the crystal, which shone radiantly.

Samannanumodana Gatha

May all evils vanish, may all diseases disappear, may danger not come to you. May you have happiness and old age. May all evils vanish, all diseases disappear, may danger not come to you. May you have happiness and old age. May all evils vanish, all diseases disappear, may danger not come to you. May you have happiness and old age.

May the four dharmas, namely old age, health, happiness and strength come to those who bow to and prostrate themselves before the eternally Great One.¹

The pronouncement of the former gāthā is the signal to pour (truat) the water of blessing.

10. Dedication of buildings and Images.

A great many temples in the provinces choose the night of Mākha Puja to celebrate the construction of new buildings, cetiyas, and images, as well as the completion of repairs. The season is ideal,—dry and cool and in the midst of the slack time after rice harvest. On this date in 1937 Wat Buak Jang, Chiangmai, celebrated the completion of a

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1. These two gathas are found in SMP, Vol. 1, pp. 144, 145.

pavilion and a bell tower with fireworks and a special service; and Wat Thā Satoi celebrated the rebuilding of a vihāra. Mention should be made of the latter because of the number of religious processions involved and because of the *Suat Poek* or Opening-the-Eyes ceremony used to consecrate an image. The printed handbills said:

Announcement of a merit making in connection with the dedication of Vihara Wat Tha Satoi, Chiangmai.

I, Phra Upajjhaya Siddhi, invite all you with hearts faithful to the Buddhist religion to share in the blessing of this merit making.

As the repairs on the vihāra of Wat Thā Satoi have been completed a fitting time to dedicate this temple to the Buddhist religion will be on the 15th of the waxing moon, fifth month. The celebration will begin on Monday, Feb. 7th, B.E. 2480 (1937 A.D.), on the 7th of the waxing moon, fifth month (northern reckoning), and continue until Feb. 16th. Each morning at 7.00 o'clock the monks will be presented with food.

On Tuesday the 15th at 5.00 p.m. there will be a chanting service after which there will be preaching followed by a *Suat Poek Phranetr* or *Suat Poek*. When this is finished *khaō madhupayasa* (celestial food) will be presented to the images of Buddha both old and new, according to custom.

On Wednesday the 16th at 7.00 a.m. the monks will be fed and gifts presented to them. When they have given the *Anumodanā* blessing the service will end. The offerings to be given to the Sangha will consist of enamel basins, size forty, with other gifts including a yellow robe, all this to be surmounted with one baht. Those of you who are able to give such an offering may do so, or two

or three persons may present one such offering, or if you are unable to give anything then come and share in the merit making by raising your two hands in reverent worship. Come as you have opportunity from the 7th or 8th of the month. If you cannot come then give your Anumodhanā blessing in your own home.

Prior to the 15th different temple groups spent days preparing floats and collecting offerings while novices and lay youths connected with the various wats practiced beating drums and gongs. At Wat Thā Satoi temporary booths were erected, flags and parasols of paper were made and placed about the vihāra, jars of drinking water were brought, cetiyas of sand erected as offerings by worshipers, and a series of red banners were made and hung at intervals from the main street down the length of the lane leading to the temple. The banners served to announce a festival and to show the route to the temple. On the 11th various groups of country people from rural wats came in processions, arriving about 5.30 p.m. On the 12th soldiers from the garrison came with their gifts. On the 13th and 14th the festival increased in gaiety and volume of sound as groups from various city temples converged upon Wat Thā Satoi just before sundown. Throughout the day native orchestras had played intermittently at the temple using drums and gongs of great carrying power. There was answering music from adjacent temples, and as the afternoon wore on and these neighboring groups approached from different directions the din at the central wat was tremendous. A typical orchestra accompanying a procession consisted of two drums slung on a long pole carried by two men, two gongs of different pitch carried in similar manner, a set of cymbals, and two horns. The drum about five feet long was beaten with the bare hand while two drumsticks were used on the shorter drum.

Some groups were preceded by young men doing a Shan dance as they went along, others were led by girl dancers wearing six-inch finger nails made of metal. Boys bearing banners and old men with silver bowls walked in front of the dancers in some processions. Each procession accompanied a float containing gifts and bearing the name of the contributing temple group. Floats made to be carried were borne like palanquins by sturdy men, while floats mounted on wheels were more apt to be pulled by lines of women and girls. Nearly every group had made a tree with paper leaves, each leaf containing a coin. The donors had not confined their gifts to enamel basins and yellow robes. The offerings included food of all kinds,—rice, fruit, biscuits, canned fish, coconuts, betel, tobacco, cups, water jars, matches, baskets, brooms, dishes, pillows, and even bedsteads with mosquito nets draped above them.

The processions stopped in front of the vihāra where the gifts were taken care of by a local committee, and soon after this the crowd dispersed without further ceremony. On the morning of the 15th at 9.00 a.m. the monks were fed, a great crowd of people with silver bowls sitting near by in the pavilions watching as the bhikkhus ate. At 5.30 p.m. that day more processions arrived. As darkness came on the temple was brilliantly lighted with candles and electricity. The music of Thai orchestras began again, fireworks of a geyser type were shot off in the temple yard and a group of young men paraded the grounds doing a Shan dance in great exuberance of spirit. After the fireworks the worshipers with lighted candles formed a pradaksina procession around the vihāra and then went inside for the Māgha Puja service.

Suat Poek Ceremony of Consecrating Images.

After the evening worship and Māgha Puja service a chapter of monks and novices seated in a circle began the

Suat¹ Poek chants. The voices ranged in pitch from boyish trebles to deep bass and the chanting was melodic. The recital in unison was interspersed with pauses which in turn were followed oft times by phrases repeated by one or two voices by way of variation. The chanting ceased after midnight and then the reading of the life of Buddha began. As each monk took his turn in the preaching chair (*dharmaśn*), his first act was to slip the sacred cord (*sincana*)² over his right arm. He then picked up the palm leaf manuscript and intoned or recited a chapter; at the conclusion a gong was sounded within the temple. At this signal an orchestra outside struck up and played for a short interval while another monk took the chair.

Within the vihāra was an altar with about two dozen bronze images of Buddha, and behind the altar and along the wall were four larger images made of brick and mortar covered

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1. *Suat*, "to chant" from *sadhyaya*, "to rehearse, to repeat together." In a public assembly the monks usually hold their fans firmly before their eyes that they may not be distracted by the scene before them while chanting.
2. The *sincana* cord used in ceremonies is often tied to a bowl of lustral water and extended to the principal image and then to the lesser figures on the altar. From there it is passed down the line of chanting monks who hold the cord between thumb and forefinger, the hands held near the body in a worshipful attitude, palms together.

The cord has many uses. It may be placed about the wall of a palace or the fence around a new house to ward off evil influences; it is put about the heads or wrists of a bride and groom in a wedding ceremony; it is tied about the wrists of a cherished friend on an auspicious occasion such as a birthday or at the New Year, and it is used at ordination services and whenever a *mangala* or good-fortune service is conducted. The cord itself consists of several strands of loosely spun cotton thread and is similar to the sacred cord worn over the left shoulder by every Brahman. In India the custom of using the *sincana* cord as a protective charm is of great antiquity.

with gold leaf. A sincana cord had been wound about from one image to another and one end of the string brought to the monk in the preaching chair. Most of the images were new and many of them had been brought from private homes to be consecrated in this Suat Poek ceremony. The eyes of the new images were sealed with wax and a cloth of white or of yellow was placed over the head and shoulders of each figure. The worshipers, seated on mats, extended from in front of the altar to the door of the vihāra and even outside filling the portico in front. Here before the door was a long low table covered with offerings, each tray of offerings containing a slip of paper with the name of the donor or of the deceased in whose name the gift had been presented.

As the hours after midnight crept by many of the children in the audience fell asleep. Smoke from the numerous candles rose about the images in a tenuous but continual cloud. The adult auditors continued to sit upright, much of the time with palms of hands together, but they bowed reverently to the floor from time to time to mark the intervals in the reading. The selections were intoned rather than read, and so chosen that the final chapter, recording the death of Buddha and his attainment of Nibbāna, was completed just before dawn. At this point a monk opened a window shutter revealing the first faint streaks of morning light to the group within.

The monks then seated themselves facing the altar and the leader chanted the "Presentation of Incense and Candles," (*thvai 'dhup tien*). Then followed the "Consecration of the images of Buddha," or *Buddhabhiseka* ceremony. In this the Namo and the Saranagamana were chanted, followed by the Dhammacakkappavatana Sutra. Then the Buddha Udāna Gāthā was used and a portion of the Vipassanābhumi Pātha. As they chanted:

Whenever the Dharma is made manifest to a brāhmaṇa
who is diligent, such a brāhmaṇa can ward off Mara with

all his attendants like the dawn drives away darkness and fills the air with light.¹

a monk arose and led a few of the laity in the task of unveiling the images and removing the wax from their eyes. As the vihāra faced east the eyes of the images were thus opened upon the first rays of the rising sun. This Buddhābhiseka Ceremony was spoken of as an ordination ceremony whereby the images entered the priesthood. Prior to this service the images were considered to be simply statues, after the service the images were "phra", something worshipful and more than mere metal. They had become sacred and possessed of nāna or spirit of intelligence. At the conclusion of the ceremony² the khao madhupāyāsa or celestial food was placed before the

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1. Buddha Udana Gatha.
2. The origin of this ceremony is found in India. There when a man has purchased an image, "It is his invariable practice to perform certain ceremonies called "Pran Pratishta" or the endowment of animation, by which he believes that its nature is changed from that of the mere materials of which it is formed and that it acquires not only life but supernatural powers." L.S.S.O' Balley, *Popular Hinduism*, Macmillan & Co., New York, 1935, p. 26

In Cambodia images of Buddha are likewise consecrated by a ceremony in which the eyes of the statue are opened. "The Acaraya takes scissors and pretends to cut the hair of the statue. He does this three times, and each time he recites a Pali stanza called *Pheak Kantray* He then takes a razor and pretends to shave the head of the Buddha. He does this three times and each time he recites a stanza of Pali called *Kamboet Kor* Then he takes two needles and places them, one on the left hand and one on the right of the statue Then he takes the needle resting on the left hand and pretends to pierce the right eye of the statue; then he takes the needle on the right hand and touches the left eye with the point. All the worshipers then cry out three times in Pali. 'We have now happily opened the eyes.'"

Adhemard Leclere, *Le Buddhisme au Cambodge*, Paris Ernest Leroux, 1899, p. 369,

newly consecrated images, as the handbills had announced. Later in the morning food was presented to the monks and the new vihāra was dedicated to the service of Buddhism. In Bangkok the Suat Poek ceremony is not used, but at a similar service when images are consecrated the Life of Buddha is read.

Merit is made by hearing (not necessarily listening) sermons and chants. People sometimes say of certain sutras that they are "sweet to the ear." Although these are chanted in Pāli and are unintelligible to the average listener the style of chanting is indeed pleasing. The principal modes of chanting are:

1. Sanyoga, — an intonation that is low-pitched, slow and sustained. This is the style most frequently heard.
2. Magadha, — or Mogodh,—a more staccato, recitative form, derived from Ceylon and used by the Dhammayut group.
3. Sarabhanna, — chanting done in a high-pitched, minor key, with a note of sorrow.
4. Atānātiya, — chanting that is rapid, staccato, and performed by sets of four chanters with a senior monk who sits by (nang prok) to superintend.
5. Suat Poek, — a melodic and gay form, done with mixed voices, both treble and bass.
6. Roi Keo — a fairly rapid form of chanting used with prose.
7. Indhravijien, — a simple style of chanting used by school children as well as monks and suitable for either Pāli or Thai sutras.

When images of Buddha are cast a style of chanting is followed which somewhat resembles that used at Suat Poek

ceremonies. On such occasions four monks grouped in pairs chant the:

Buddha Manggala Gatha

The sun is hot by day, the moon shines by night,
 The warrior appears majestic in his armor,
 The steadfast brähmana reflects gloriously.
 The Lord Buddha shines with power by day and night.
 With this true declaration may happiness come at
 all times.¹

Festivals such as the one at Wat Tha Satoi are held not only for purposes of dedication but also to supply the monastery with needed utensils by such organized giving. Usually a committee with an abbot or a prominent layman is in charge of the arrangements and the publicity. As an aid to giving, the printed announcement sometimes contains a coupon which can be torn off and the amount of money pledged by the donor filled in and sent to the temple. The following example of a public announcement sent out to individuals contains a reference to different Buddhist scriptures used in the ceremony.

Announcing the Dedication of a Vihara at Wat Sat Mula.

I hereby announce to all faithful followers of Buddha that because of the generous help of the subscribers to the new vihāra at Wat Sai Mula I have been able to carry this task to completion. Now we shall dedicate this vihāra henceforth to the Buddhist religion. The program is as follows:

On the 11th day of the waxing moon, third month, the 23rd of January, B.E. 2480 (1937) at 3.00 p.m., the

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1. SMP. vol. 1, p. 322. See Dhammapada 26,387, SBE, vol. 10, p. 90. This sutra is also used when gold leaf is applied to an image, and when the finials or *Jo Fa* are raised to the roof of a vihāra,

people will form a procession to the temple. Thereafter each day until the 15th there will be a presentation of food and offerings at the temple.

On the 12th at 3.00 p.m., there will be processions from many temples to this wat. That evening at 8.00 p.m. there will be a service in which the account of the building of this vihāra will be given in the form of questions and answers from several pulpits after the manner of expounding the story of Nang Visakha.

On the 13th at 3.00 p.m. there will be further processions from different temples. At 8.00 p.m. there will be preaching from two pulpits in the form of questions and answers concerning benevolence, the Precepts, and meditation. Also from *Vessantara* will be read the chapters of Madriya and Kumāra in the common dialect.

On the 14th at 3.00 p.m. there will be another procession. At 8.00 p.m. there will be preaching concerning the Great Raja or of Nagarakanda from *Vessantara* using one pulpit.

On the 15th at 9.00 a.m. the monks will be presented with food and gifts. At 6.00 p.m. there will be a service of chanting and also preaching.

Therefore I take this occasion to invite all the faithful followers of Buddha to attend these services of rejoicing, worship, and preaching the value of giving, the value of the Precepts and of meditation, in order that they may be benefited by this worship in the present, in days to come and throughout all future time.

(Signed) Phra Adhikāra Gam Hla
Abbot of Wat Sai Mula.

One temple used two different types of printed handbills on the occasion of the completion of work done in repairing and gilding an image of Buddha. The first was:

Announcement of a Merit-Making to all the Faithful.

Inasmuch as the faithful supporters have completed the task of covering with gold leaf the image of the reclining Buddha at the Temple of the Reclining Buddha, Pa Bong District, the following celebration will take place:

On Feb. 14th of this year (1938) the fifth month northern reckoning, the 14th of the waxing moon, there will be a presentation of offerings from about sixty different temple groups.

On Feb. 15, fifth month, 15th day of the waxing moon, the full moon, there will be a presentation of food to the monks in the morning. Offerings will be brought from about fifty temple groups. At night there will be a sermon and a Suat Poek service until dawn.

On Feb. 16th, fifth month, first day of the waning moon, the monks will be fed and offerings presented thus completing the celebration:

Therefore I invite you to make an offering such as the other temple groups are presenting,-namely an enamel basin, fish, milk, and other food and at the top of the offering a rupee. Kindly bring this on the 14 February, fifth month, 14th day of the waxing moon.

(Signed by a committee of four monks).

The above announcement was sent to individual laymen. On yellow paper another notice was sent to the abbots of temples saying:

The image of the Reclining Buddha has been repaired and covered with gold leaf, the amount spent for this being more than five hundred rupees. It is now fitting that this should be celebrated by presenting offerings to the Three Gems. The program is as follows:

On the 14th and 15th of February, this year, the fifth month, the 14th and 15th days, all the different temple groups will come to present gifts. On the 16th of February

gifts will be presented. Therefore the supporters of this temple invite you, the abbot of Wat, together with all the monks, novices and laity connected with your temple, to come and take part in this merit making festival and to bring your gifts on the ... day of the fifth month. We invite one monk from your temple to come and receive gifts.

(Signed by a committee of four monks).

It should be noted that different dates for presenting offerings are suggested to different temples so that there will not be too much congestion in the temple precincts when the various groups arrive. One monk from each neighboring wat was invited to come and receive a share of the gifts presented to this temple.

Wat San Pa Sao also sent out two types of handbills, one to the laity and one to the abbots of temples asking for help in constructing a dormitory. One of these began with an announcement in Pāli and concluded with:

We solicit gifts from one stang ($\frac{1}{2}$ cent) up ...and invite you to join us in presenting offerings by means of Truat Nam on the 15th of the waxing moon, fifth month.

Another appeal for funds for a dormitory requested gifts for "supporting the religion to the end of five thousand years." Sometimes all the buildings belonging to a temple are repaired or rebuilt in one great undertaking,—thus Wat Pa Gae Yong began a campaign for funds in February, 1938, to repair the vihāra, altar, the images, the pavilion, and the wall. These, when completed, would be formally dedicated to religious uses on the last day of a temple festival. There is a regular formula of presentation in making gifts to a temple. For a *kuti* or dormitory the lay donors say:

Reverend Sirs (bhantes), we humbly beg to present this dormitory to the bhikkhus who have come from the four directions, and to those who will come hereafter.

Reverend Sirs, may the Sangha receive this dormitory in order that benefits and happiness may come to us to the end of time.

The giving of dormitories to the Order was sanctioned by Buddha and is considered especially meritorious because such dwellings protect the monks from cold, heat, wild animals and insects, and give the monks a place in which to practice meditation and tranquility.

In the low delta land around Bangkok it is considered meritorious to give a bridge to a temple or community. It is pointed out that because bridges are useful to both friends and foes that such giving represents the highest form of altruism. On important occasions such as an ordination service or a Kathin ceremony a *Prasad Phung* may be presented. This consists of a float made of wood or banana stalks representing a Prāśād or palace and adorned with wax (phung) shaped to form flowers. From this wax the monks can make candles for use in worship. Sometimes flags or decorative banners are given to the temple. These are of cloth or paper and highly decorated with designs and pictures. This custom of presenting banners arose in ancient India at a time of famine when men could not give food as an act of worship but could give articles they made instead.

CHAPTER V

RITES AND DUTIES OF THE MONKS

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The ceremonies and life of the monks apart from the laity will be discussed in this chapter.

1. Entering the Monastic Order.

The true disciple of Buddha is not the householder but the man who renounces the world, assumes the yellow robes and enters the Monastic Order. To *Upasampada* is to enter the Monastery as a bhikkhu, and to *Parnbaja*, according to Thai usage, is to enter as a novice. Those intending to remain in the monastery as novices for a period longer than a few days must know how to read and write,—a necessity which served as a spur to learning in times past, and they must study the rules and precepts for novices. When they have shown themselves proficient in these they are given certificates permitting them to enter. These certificates, which are printed forms of various styles issued by the different temples, must be signed by the district head, the Chao Gana Tambol. In addition the candidate must learn a number of Pāli responses to be used in the ordination service.

The initiate preparing to enter the Monastic Order is a *Naga*,—the name of the serpent race of ancient India.¹

* * *

1. A Naga assumed human shape and was ordained a Buddhist monk in order to obtain more quickly a human nature. But his true nature having been disclosed in his sleep, he was expelled from the monastery by Buddha. (*Mahavagga I*, 63, 1-4). But in leaving he asked that he might make of his name an offering to Buddha and this was granted, hence candidates now bear the name Naga. The true Pali term for a candidate is *upasampadapekkha*, "One desiring ordination."

Relatives and friends make the occasion of entering the priesthood a joyful one and devote several days to the festivities. The expenses vary with the amount of feasting and the number of gifts presented, the minimum cost being about \$15.00 to pay for the robes and utensils of the new bhikkhu. Those who share the expenses share in the merit that is made so this is borne with a light heart:

The candidate must first present himself to an abbot or an *Upajjhaya* (a monk with power to ordain), apply to enter the monastery and agree on a date, preferably an auspicious one. He must also seek one or two monks to act as teachers or *Acarya* who will instruct him in the Pāli responses required and who will assist the *Upajjhaya* at the time of ordination. These instructors are known as the *Phra Karmavacacarya* and the *Phra Anusavanacarya*. As the appointed day draws near the parents of the candidate may send out printed invitations such as the following:

We _____ (father) and _____ (mother) will sponsor the entry into the priesthood of our son _____ (name). The celebration will begin July 22, 19--. On the morning of the 23rd at 9.00 o'clock, which is the 12th of the waxing moon, eighth month, there will be the *Kharan Naga* ceremony. In the afternoon at 1.00 o'clock the procession will form to take the Nāga to Wat Ketukaram. After the ordination ceremony the monks will be invited to hold a worship service at our home.

On the morning of the 24th monks will be presented with food at our home, and another service will be held. This will conclude the celebration. We hereby invite you, respected friends, to come and take part in this merit-making.

The candidate may take up residence in the monastery a few days ahead of ordination in order to study the responses and acquaint himself with monastic regulations.

On the morning the Nāga is to enter the temple his eyebrows are shaved, either by a monk or a layman, and then there is usually held in his home a *khvan* or leaving-taking ceremony. This is a Brahman custom which has been retained because of its usefulness at a solemn hour. In some places a white-clad Brahman priest may be obtained to conduct the ceremony, if none is available a layman takes charge. The Khvan is a guardian spirit, or spirit of life within the initiate which must be invited to enter the priesthood with him, otherwise misfortune and illness may result. An altar is set up with a *bai sri* or five-tiered arrangement of flowers and banana leaves in the center and about this is a white cloth which later may be placed on the bed of the absent monk. A sacred thread is tied about the hands of the candidate, he is given coconut milk to drink, and the leader of the ceremony begins a long exhortation telling the Nāga of the debt of gratitude he owes his parents, of their pleasure at his entering the priesthood, and of the life of strict discipline that must be his in the monastery. If it is a short ceremony the speaker concludes by invoking a blessing upon the candidate. In a longer ceremony the Brahman priest or the layman who acts as a substitute recites the:

Tham Khvan Nāga, or "The Initiate's Khvan Ceremony."

He begins the address with a long invocation to Buddha, the Dharma and the Order, then says:

I shall now declare the blessed teachings of the Buddha to this Nāga who seeks the rewards of the priesthood. May heavenly power and grace attend my words and make them a blessing. May they have the victorious power of the words of Indra Posiya who gave Phusati (his wife) a blessing whose effect never ceased. May all my blessings be like that.

I shall call upon the devatās of every heavenly abode, on Siva the Lord of the World who rides upon the bull Uṣabharaja, on his son Khanda who rides the peacock, on the great lord Vishnu who rides the Garuda bird which everyone honors, on the victorious lord Indra in his chariot, on Visivakarma and Matali and all devatās in the glorious universe, and on the glorious and powerful Lord of the Sun who rides in his golden chariot,—all these I call upon and invite to come and assist in this ceremony and to share in the fruit of the merit that arises from this entering into the priesthood.

May they all give heavenly beauty, happiness, faith and beneficial advice. May offerings of meritorious things be made to the deceased relatives of this Nāga. May those relatives escape from suffering and achieve celestial happiness free from sin and may they share in the offerings by receiving them with joyful thanksgiving. O Angelic Beings, come to this joyous assembly by reason of my invitation.

Let us take an example from Buddhism. When the Victorious Teacher achieved enlightenment he did so by a life of devotion as a monk. Although he possessed the wealth of a great monarch he did not consider it to be valuable, but as dust under his feet. He also gave up his wife Bimbā and his son Rāhula. He determined to become a bhikkhu and to teach mankind. This he did and so achieved enlightenment. According to the custom in Buddha circles, devatā lords of all ranks, Indra and the brahmas come to present offerings in worship. Because of this example we likewise call upon the devatās at this time for this one who enters (the priesthood) by this great ceremony.

O Nāga, great merit is yours, your motives are pure, the wisdom of the Three Characteristics is yours. You have

seen that the condition of a householder is not a desirable one and that the life of an ascetic is one of beauty. May you persevere and grow in the religion, having faith without fear, seeing the meritorious reward of ascetic life, seizing upon the grace of Buddha as a ladder, and being without interest in worldly things.

The life of a monk is one of greatest benefit, enabling a man to cross the dangers and sorrows of this world. The yellow robe is a victorious banner enabling one to extinguish sorrow and enter heaven and Nibbāna. O Nāga, it is difficult for men to reach the high estate that is yours. They are darkly engrossed in the sensual world in which the highest wisdom never arises. To be thus entering the priesthood is to be above all mankind. You are now entering the monastery; may all the devatās come and protect you from all dangers that arise. May the devatās assist you to complete this ceremony of entering the priesthood by reason of these my words. Beat the gong thrice and give forth the victorious blessing.¹

During the ceremony the candidate wears a white robe which is sometimes highly embroidered, a princely garment which he can easily slip off as he changes to the yellow robes in the temple.

After this leave-taking ceremony at the home, the young man is escorted like Prince Siddhārtha in joyful procession to the temple. Sometimes a blue or gold ceremonial umbrella is held over him en route, a pointed crown placed on his head, and he is escorted in regal style by a retinue of flag bearers and a native band. In the past he was frequently

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1. This is a translation of four and one-half pages of twenty-four pages covering this invocation found in *Tham Khvan Tang Tang*, Banich Subhaphala Press, 1915. Similar invocations are found in *Prajum Joen Khvan Sobhanabibandhankar* Press, 1931, pp. 17-33.

mounted on a horse, now he sometimes goes to the temple in a motor car. In country districts small candidates for the novitiate may be carried on the shoulders of stalwart men amid a good deal of jouncing and jesting. In procession are carried the gifts for the candidate and for the monks who conduct the ceremony, cloth, flowers, candles, incense, food and the various utensils prescribed for a bhikkhu,

Upon reaching the temple the Nāga and his escort of relatives and friends encircle the Uposatha hall three times, at the conclusion of which the candidate bows before the simā stones in front of the building and recites a prayer invoking Buddha to forgive his sins and to grant a blessing. After this the candidate bids farewell to his parents and they lead him up the steps of the Uposatha hall and hand him over to the monks within. Sometimes a little by-play is enacted here in which a person in the role of Māra, the Tempter, stands in the doorway and protests that the candidate should not enter the priesthood, or that he really does not wish to enter.¹ In the end he gives way and the people move inside
* * *

1. In Cambodia the candidate likewise re-enacts the flight of Prince Siddhartha. "As Buddha fled by horse from the royal place of King Suddhodana, so this initiate, on horseback, has the air of fleeing from the house of his father. The man who holds the bridle of the horse represents Indra; those who carry the parasols are two brahmas; the crowd of friends and women which precede the cortege ate the devatas and devis who served as the escort of Buddha.... Sometimes a young man holds the tail of the horse, he represents the faithful servant of Siddhartha who, having taken the tail of the horse Kanthaka, leaped with a single bound the walls of the royal city. Before the cortege, armed with clubs and swords with their heads covered with the masks of giants and monsters, the dancers make a thousand contortions and appear to combat and wish to stop the cortege. This is the army of Mara which attempts to oppose the march of the young man towards a state of perfection." Adhémar Leclerc, *Le Bouddhisme au Cambodge*, p. 406.

where the candidate bows before the central image of Buddha and then takes his place before the chapter of monks there assembled.

Not more than three candidates are received by an Upajjhāya at any one ordination service. As few as eight monks may participate in the ceremony but the approved number is twenty-eight.¹ In this case twenty-five monks sit in two concentric semi-circles at a prescribed distance of about twenty inches apart. The ends of the semi-circle are nearest the door. The Upajjhāya sits in the center of the curve, his back to the altar, and facing the door and the entering candidate. Just within the ends of the semi-circle sit the two monks who have acted as the tutors of the candidate.

The candidate with his gifts of candles, incense and robes approaches the chapter of monks, bows three times before the Upajjhāya and asks to be admitted to the priesthood.

Upasampada Rite.²

Speaking in Pāli he says, "Bhante, I come to the Blessed One who attained Parinibbāna long ago, and to the Dharma and to the Order for refuge.

Bhante, May I enter the priesthood in the Vinaya Dharma of the Blessed One.

Bhante, for the second time I come to the Blessed One who attained Parinibbāna long ago, and to the Dharma and to the Order for refuge.

* * *

1. A "chapter" of monks may consist of any number from four to thirty or more. Nine or ten is a common number. For any ceremony involving only the Sangha the favorite number is twenty-five,—allowing for five monks for each one hundred present at the First Council after Buddha's death.
2. By Prince Vajiranavaroros, in *Upasampadavidhi*, Mahamakutatarajavidayalai Press, 1936. Cf. *Mahavagga* 1.76 SBE. Vol. 13 pp. 230-233.

Bhante, may I enter the priesthood in the Vinaya Dharma of the Blessed One.

Bhante, for the third time I come to the Blessed One who attained Parinibbāna long ago, and to the Dharma and the Order for refuge.

Bhante, may I enter the priesthood in the Vinaya Dharma of the Blessed One.

Bhante, I beg to enter the priesthood. May you receive these yellow robes and admit me to the Sangha.

Bhante, for the second time I ask admission into the Order. May you receive these yellow robes and admit me to the Sangha.

Bhante, for the third time I ask admission into the Order. May you receive these yellow robes and admit me to the Sangha."

Then the Upajjhāya who receives the yellow robes should teach the novice concerning the Three Gems which are the fundamentals of the Vinaya Dharma and lead him to trust in them for refuge. He should show the novice the value of entering the priesthood and tell him the five meditations, having him repeat them as follows.

"Hair, body-hair, nails, teeth, skin; skin, teeth, nails, body-hair, hair."

Then the Upajjhāya hands the yellow robes to the novice, tells him how to put them on, and bids him leave. A bhikkhu may then go with the candidate to show him how to put them on...

When the candidate returns he presents gifts to the two ācārya (instructors), bows three times with palms of hands together and asks for the Refuge and the Precepts:

"Bhante, I ask for the Refuge and the Precepts.
For the second time I ask for the Refuge and the Precepts.
For the third time I ask for the Refuge and the Precepts."

The ācārya then lead the candidate in the Pāli response:

"Let obeisance be made to the Blessed One, the Self-enlightened. I come to the Lord Buddha for refuge, I come to the Dharma for refuge. I come to the Order for refuge. For the second time I came to the Lord Buddha... ...etc."

For the third time I come to the Lord Buddha...etc."

The ācārya then says, "This completes the Refuge." The candidate replies "Ama bhante." Then the ācārya leads the novice in repeating the Ten Precepts:

"Refrain from killing creatures. Refrain from stealing. Refrain from sexual intercourse. Refrain from lying. Refrain from spirits or fermented liquor. Refrain from eating at forbidden times. Refrain from dancing, music and shows. Refrain from adorning the body with flowers, perfume or ointments. Refrain from sleeping on a high or wide bed. Refrain from receiving money." Then he adds, "I diligently observe these Ten Precepts."¹

After the candidate bows three times he takes up the begging bowl, goes to the Upajjhāya, places the bowl to his left, presents offerings to the Upajjhāya, bows three times, then kneels with hands together and asks for the *nissaya* (dependence or relation of pupil to senior monk).

"Bhante, I ask for nissaya.

Bhante, for the second time I ask for nissaya.

Bhante, for the third time I ask for nissaya.

Bhante, I beseech you to be my Upajjhāya."

When the Upajjhāya has declared his willingness, the novice then says:

* * *

1. This is the end of the ceremony for novices who enter the monastery for a few days only.

"From this day forth the thera will be in charge of me and I shall be under the care of the thera."¹

He bows thrice. Then the Upajjhāya explains to the candidate that he must remember the Pāli name to be given him as he enters the Order, the name of his Upajjhāya and the names of his robes and bowl. Then an ācārya hangs the bowl by its strap over his left shoulder and says to him:

"This is your bowl." "Ama bhante," he replies.

"This is your outer robe." "Ama bhante."

"This is your inner robe." "Ama bhante."

"This is your lower robe." "Ama bhante."

One of the two ācārya then orders the novice to stand at some distance from the assembly of monks. Then the ācārya kneels on a cloth spread before him, bows three times and says,

"All honor to the Blessed One. Arahan, Supreme Lord Buddha," three times. Then with hands placed together he addresses the assembly:

"May the Sangha hear me. This (name of candidate) is the novice who is under (name of Upajjhāya). If the assembly is ready I shall examine him."

To the candidate he says:

"Give heed to what I say. This is the time for honesty and truth. As you are questioned in the midst of this assembly concerning anything, if it exists, say so; if it does not exist, say so. Do not be ashamed to speak, do not be hesitant. The bhikkhus ask whether you have the following diseases.

"Do you have leprosy?" "No, bhante."

"Do you have boils?" "No, bhante."

"Do you have ring worm?" "No, bhante."

* * *

1. This is the end of the ceremony for those who take the regular vows of a novice,

"Tuberculosis?"	"No, bhante."
"Epilepsy?"	"No, bhante."
"Are you human?"	"Yes, bhante."
"Are you a male?"	"Yes, bhante."
"Are you free?"	"Yes, bhante."
"Are you free of debt?"	"Yes, bhante."
"Are you released from service to the government?"	"Yes, bhante."
"Have you permission from your parents?"	"Yes, bhante."
"Are you twenty years old?"	"Yes, bhante."
"Have you your bowl (pindapāta) and robes (civara)?"	
"Yes, bhante."	
"What is your name?"	
"My name is_____"	
"What is the name of your Upajjhāya?"	
"The name of my Upajjhāya is_____" ¹	

Then the ācārya returns to the assembly, bows, kneels and says:

"May the Sangha hear me. This candidate (name) under (name of Upajjhāya) I have examined. If the Sangha is willing may he be allowed to come forward."

At the command to come the novice approaches, bows three times, kneels with hands together and says:

"I beg admission to the Sangha, bhante, may the Sangha admit me.

"For the second time I beg admission.....

"for the third time I beg admission to the Sangha, may the Sangha admit me."

The Upajjhāya invites the assembly to examine the

* * *

1. This part of the ceremony which includes the questions is Karmavaca and is held in particular reverence by the laity.

novice in regard to the *antarayikadharma* (obstacles to entering Order) saying:

"This novice named (name) is an initiate whom I sponsor and he wishes to enter the priesthood before this Sangha. I invite the Sangha to examine this sāmanera by asking the *antarāyikadharma*. He knows the prescribed form of the Upasampada ceremony. Let us agree to conduct the ceremony with the prescribed *kammavācā* form together with the four-fold announcement in order that nothing be amiss."

Then an ācārya says,

"May the Sangha hear me. (Name-) is the pupil of (the Upajjhāya). If the members of the Sangha assembled here are ready I will ask the *antarāyikadharma* of him.

(Name of initiate-) give heed to what I say. This is the time for honesty and truth. I shall ask concerning that which has happened. If it exists, say so. Do you have the following diseases? (Then comes a repetition of the diseases and obstacles to the end of that paragraph, page 145)

Then the ācārya says:

"May the Sangha hear me. (Name-) the pupil of (Upajjhāya) is free from the Eight Obstacles. He has his bowl and robes. (Name-) begs admission to the Sangha. (Name-) is his Upajjhāya. If the members of the Sangha assembled here are ready they should admit (Name-) to the Sangha. (Name-) is his Upajjhāya. This is the prescribed manner. May the Sangha hear me.

(Name-) is the pupil of (Name of Upajjhāya). He is free of the Eight Obstacles. He has his bowl and robes. He begs admission to the Sangha. (Name-) is his Upajjhāya. May the Sangha admit (Name-). (Name-) is his Upajjhāya. In admitting (Name-), (Name-) is his Upajjhāya.

Let those who are agreed keep silent. If anyone does not agree, let him speak out. For the second time

I speak. May the Sangha hear me. (A repetition of the above).

For the third time I speak. May the Sangha hear me. (A repetition of the above). Let those who are agreed keep silent. If anyone does not agree, let him speak out. (Name-) the Sangha admits to the priesthood. (Name-) is his Upajjhāya. The Sangha is agreed therefore is silent. I too become silent."

With these words the service of admission to the priesthood is concluded. Either immediately following this, or some time later, the one newly admitted to the Order is given instruction concerning the life of a bhikkhu. This is delivered in Pāli as follows:

The Bok Anusasana.¹

The Blessed One gave permission to tell those entering the Sangha the Four Resources (things to depend on) and the Four Things to Avoid.

Those who are in the Sangha must seek their food by begging.

This must you do throughout your life. In addition to that you may have food given to the Sangha, food given by special invitation to the monks, food given by lot, food placed in the bowl, food given on Uposatha days, and food given on the first days of the half-month.

Those who are in the Sangha use clothing gathered from cemeteries.

This you must do throughout your life. In addition to that you may have cloth made of bark, cotton cloth, silk cloth, woolen cloth, linen cloth and cloth made of mixed threads.

Those in the Sangha use the roots of trees as dwelling places.

This must you do throughout your life. In addition

* * *
1. Prince Vajiranavaroros, *Upasampadav.dhi*, pp. 31-40.

to that you may dwell in a dormitory, a lean-to, a dwelling of more than one floor, a flat-roofed house or a cave.

Those in the Sangha use cow urine for medicine.

You should do this as long as you live. In addition you may have clarified butter, thick butter, oil, honey, molasses and sugar.

Bhikkhus in the Sangha must not have sexual intercourse, not even with animals.

Bhikkhus who have sexual intercourse are not samanas, are not of the lineage of the great Sākyā Son. They are like a man beheaded, the head cannot be attached to the body again. Thus the bhikkhu who indulges in sexual intercourse is not a samana, he is not of the lineage of great Sakya Son. This you ought not do throughout your life.

Bhikkhus in the Sangha ought not carry off that which is not given them, like thieves, they ought not take even a blade of grass.

A bhikkhu who takes that which is not given him, like a thief, whether a baht, or worth a baht, or more than a baht, is not a samana. He is not of the lineage of the great Sakya Son. He is like a yellow leaf that has become detached from the stalk, not able to become green again. A bhikkhu who, like a thief, takes that which is not given him, whether a baht, or worth a baht, or more than a baht, is not a samana, he is not of the lineage of the great Sakya Son. This you must not do throughout your life.

A bhikkhu in the Order ought not take life, not even the life of a red or black ant.

A bhikkhu who takes the life of a human being even one not yet born, is not samana, is not of the lineage of the great Sakya Son. He is like a thick stone broken into two pieces, it is impossible to put the pieces together again. A bhikkhu likewise, who takes the life of a human being is not a samana, is not of the lineage of the great Sakya Son. This you must not do throughout your life.

A bhikkhu who has entered the Order ought not boast that he has reached the highest stage of Dharma, saying, "I rejoice in a quiet house (heart)."

A bhikkhu who has filthy desires, whom wicked desires have covered, who boasts that he has reached the highest stage of the Dharma,—which is not true, whether the highest stage of meditation, or concentration, or the eight stages of insight, or the Way, or the Fruit, is not a samana, is not of the lineage of the great Sākyā Son. He is like a sugar palm tree with the top cut off, which is not able to grow again. A bhikkhu who has evil desires, whom evil desires have covered, who boasts that he has reached the highest Dharma,—which is not true, is not a samana, is not of the lineage of the great Sākyā Son. This you ought not do throughout your life.

The Blessed One, Arahant, the self-enlightened Lord, gave the true precepts, gave the right meditation, gave the right wisdom in many passages for the purpose of showing that Nibbāna is the way to overcome intoxication (with the world). It is the road that leads from desire, that uproots desires, that cuts them off. It is the Way to end lust, to cleanse the mind, to extinguish suffering. In the precepts, the meditation, the wisdom, in the meditation which the precepts assist, is that which produces great fruit and benefit.

Wisdom which meditation cultivates leads to great and beneficial fruit. Mind which has been assisted by wisdom escapes rightly from wickedness, namely from desire, from craving for existence, from ignorance. Therefore you should study the precepts with respect, study that which is the Vinaya Dharma which the Tathāgata proclaimed. Be not heedless in doing this.

At the conclusion the neophyte bows three times and says, "Ama bhante." He should present gifts to the Upajjhāya;

the ācārya and the other bhikkhus at the end of the ordination ceremony, and then while the monks chant the Anumodanā blessing he should Truat Nam, thereby distributing the blessing or merit to his parents, relatives and benefactors.

It is quite customary to have a *Chalong Phra* at the home of new monk on the day after the ordination ceremony. His parents or relatives invite the monks who participated in the ordination service to come and partake of a morning meal and then to hold a service of worship in the home. But sometimes this little family feast and service is deferred until shortly before the monk leaves the priesthood.

About two months after he enters the Order the monk should show his gratitude to his parents by conducting a service of worship in their home and by preaching to them the Dharma. It will be recalled that Buddha preached to his mother after his enlightenment.

A man who has entered and left the priesthood three times may not enter again for the fourth time. If a husband goes into the monastery for seven days only he retains legal control over his property. If he goes in for a longer period, the property he had at the time of his marriage goes to his wife unless he has made some other provision for the disposal of his goods. If the wife maintains the home while he is in the priesthood and he leaves the Order and goes back to her, then he again becomes head of the house and owner of the property. If a government official goes into the priesthood during the three months of the rainy season, this does not constitute a divorce between husband and wife and the government continues the salary of the official during this period. However, only one such period in the priesthood is provided for.

By entering the Monastic Order a man can make great merit for himself. A woman cannot make merit this way, consequently she looks to her son or sons to enter the

priesthood to make merit for her. The first concern of a novice, therefore, is to make merit for his mother.

2. The Uposatha Ceremony.

This monastic ceremony should not be confused with the lay observance of Uposatha Day described in Chapter III.

Twice each month the bhikkhus observe Uposatha,—on the 15th of the waxing moon and the 14th or 15th of the waning, and at this time the 227 Pātimokkha (binding, obligatory) rules are rehearsed. In Bangkok this service is usually held at night whereas in northern Thailand it is observed in the morning. This ceremony is a *Sanghakarma* and consequently must be held within an Uposatha hall having simā boundary stones. Monks residing in a temple having no Uposatha hall must go to a wat which possesses one.

The service may be conducted by the abbot or by any capable monk of lesser rank. Before the Uposatha ceremony begins the leader announces the nine *Purbakicca*¹ or preparatory acts which must be performed. They are: The Uposatha hall must be swept; lamps must be placed in the hall; the preaching chair must be set forth; water must be provided for washing the hands and mouth and for drinking purposes; the excuses of bhikkhus who are compelled to be absent on duties connected with the Sangha must be presented; the *parisuddhi* or declaration of purity from offense must be brought from monks who are ill or absent for any reason; the date and season must be declared; the roll must be taken or the bhikkhus counted, and finally the *bhikkhunis* must be taught. This last duty is now obsolete because these are no *bhikkhunis* or true Buddhist nuns in Thailand at the present time. The number of monks participating in this ceremony must be at least four; where only two or three meet the monks simply
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1. Cf. Mahavagga II. 20, 22, SBE, Vol 13, p. 270,

declare their freedom from offenses in the presence of each other.¹

The bhikkhu who cannot be present on Uposatha day because of official business must say to another monk, ‘I give my excuse to you, may you take it and report’ (to the Sangha). Then he gives his declaration of purity to the bhikkhu to carry to the Order also. Likewise the bhikkhu who is ill must say:

I give my parisuddhi to you, may you take this declaration of purity and report it.

In “declaring the season” the leader should say:

This is the cool season (for example); in this season there are eight Uposatha days. Two Uposatha days have elapsed already, there remain five such days, may you all remember this announcement,²

In “counting the bhikkhus” the roll may be taken. Then it should be announced:

All the bhikkhus who have gathered here wishing to keep Uposatha in this Uposatha hall number ____ bhikkhus.

You should remember the number of bhikkhus.

It should also be stated,

“At this time there will be no teaching of the bhikkunis because there are none.”

At the conclusion of the fulfillment of the nine duties and the statements concerning them the leader announces that they are ready to hold the Uposatha ceremony. Then follows

* * *

1. Mahavagga II, 26, 1. SBE. Vol. 13, p. 280.

2. This counts two Uposatha days per month. Strictly speaking, the eighth days of the half-month are not Uposatha days, as the Patimokkha is not rehearsed then. The Thai refer to all four of the holy days in the month as “Wan Phra.” The rule that Uposatha could also be held on special days, as on a Samaggi day (to cement friendship after quarrels) is now obsolete.

the chanting of the 227 Pātimokkha rules.¹ After these rules have been rehearsed in full the monks then chant the worship service, beginning with Namo, and the declaration of trust in the Three Gems:

Saccakiriya Gatha

Other refuge have I none; the Lord Buddha is my precious refuge. By reason of this true declaration may happiness come to me at all times.

Other refuge have I none; the Holy Dharma is my precious refuge. By reason of this true declaration may happiness come to me at all times.

Other refuge have I none; the Holy Sangha is my precious refuge. By reason of this true declaration may happiness come to me at all times.

At the end of the Uposatha service the bhikkhus should chant the

Declaration of the Precepts.

The Blessed One who knows and who sees, the Arahant, the Supreme Lord Buddha, spoke as follows: "O bhikkhus do thou be those who keep the Silas, who keep the Pātimokkha. May you be those who include in the keeping of the Pātimokkha rules all behavior and journeyings. May you see the danger in even little sins and diligently study the Vinaya precepts." Therefore we all should diligently observe the Sila and the Pātmokkha and abide by them. We all should include in the keeping of the Pātimokkha all behavior and journeyings. We all should see the danger in small sins and diligently study all the Vinaya precepts. These things we should observe.

* * *
1. These rules are identical with the translation by Rhys Davids and Oldenberg in Vol. 13 of the *Sacred Books of the East*, pp-

Then they should chant: The Tayama Gatha,
or, "Gāthā to make for progress in goodness."

May you endeavor to cut off lust like a current of water. May you get control of the senses like a brāhmaṇa. Because the munis have not cast off the senses they have not attained quietude. If men wish to do this,—and they ought to do so with diligence, they should persevere in their ascetic practices. If the keeping of Dharma by bhikkhus becomes slack then evil spreads like dust. Not to do evil is better because evil brings destruction later. To do good is better because good actions do not bring anxiety later. That grass which men do not grasp firmly,—just as it cuts the hand, so do the precepts that the samana observed but weakly only serve to let the bhikkhu be dragged down to hell. Work that is done in a weak or slack way, devotions that are carried on slothfully, ascetic practices that one recalls with displeasure,—these three actions yield but little fruit.

With this the Uposatha ceremony ends.

3. The Life and Duties of a Bhikkhu.

Before wearing a new set of robes a monk must make a *bindukappa* or circular mark in the corner of each robe, "not smaller than a bed bug, not larger than the pupil of the eye of a peacock." This can be done in green, purple or black, and the bhikkhu must say in Pāli as he does so, "I hereby make this symbolic mark." This is not an identification mark,—the marks on all robes are alike and if they are obliterated by washing they are not renewed. This is rather a symbolic act by which a monk accepts these as his robes to the exclusion all others. Months later when he exchanges these robes for new ones he marks the new in the same way to show that they constitute his only set of three garments henceforth. At the same time he must discard his former set

by a formal *Adhitthāna* (declaration). He says of the old robes in Pāli, "I hereby stop using these." Then taking the new garments he says, "I set this cloth aside for my three robes."

Other articles which he must formally "declare" or set aside for use are: The bowl, a bed covering, towels, a cloth to cover a place to sit, a cloth for straining drinking water, the cloth sling used in carrying the begging bowl, the bag which hangs from the shoulder and is used to carry small articles, the rain-bathing cloth, and bandages for use in cases of injury or when afflicted with boils.

Actually he may acquire other things needful for his comfort such as a pinto (food carrier), a mat, pillow, blanket, mosquito net, umbrella, teapot, and other utensils. The "three robes" of a monk are the *civon* (jiwaun) or large upper robe, the *sabong* or lower robe, and the *sangghati* or folded robe worn over the shoulder on formal occasions. In addition the monk may use a belt or girdle called *ratpragot*, a kind of undershirt with one shoulder bare called an *angsa*, and a kind of bath robe or bathing cloth called a *pha ab*. Novices are not permitted to wear the *sangghāti*.

A bhikkhu may keep but one set of robes or one bowl at a time. He may accept additional bowls or sets of robes but he may not keep them more than ten days. At the end of this time he must *vikap* them, that is, place the extra articles in the care of another bhikkhu or sāmanera. He does this by saying, "I vikap this robe or bowl with you." In the absence of the person he would choose for custodian he may say in front of other bhikkhus, "I vikap this robe with (Name—)." The one who accepts the *vikap* robes in trust cannot use them, on the other hand he is not limited in the number of robes and bowls he may have charge of, and he may have them in his possession indefinitely. Whenever the original owner wishes to use one of his robes thus put away

he cannot go and take it, he must first request it of the custodian. The custodian then replies. "This robe of mine you may use or throw away or do with as you wish." The recipient may then use the robe for ten days before returning it; if he wishes to use it longer he must Adhitthāna or formally declare this to be his robe henceforth to the exclusion of any other. Permission to have on hand a second set of robes for ten days is a convenience which makes it possible to launder the regular robes.

The monks must make a general confession of faults thrice daily: at 5.30 a.m. when they arise, at 8.00 a.m. or whenever the first meal is finished and again at night after the evening worship service. In making this confession (*apati*) the junior monk first addresses one who is his senior saying.

"I beg to confess all my offenses.

I beg to confess all my heavy and light offenses.

I have many different offenses to confess, I humbly
ask to confess them all to you."

Each statement is repeated three times. The older monk then replies,

"Do you realize your faults?"

"Yes bhante, I realize my faults."

"Then continue to practice restraint."

"Yes bhante, I shall carefully practice restraint.

For the second time, I shall carefully practice restraint.

For the third time, I shall carefully practice restraint.

I shall not do so again, I shall not speak thus again,
I shall not think thus again."

The old monk in turn makes a similar confession to the younger. There is no thought of absolution or even of confessing specific faults. Serious infractions of the Vinaya or the monastic rules are taken up with the abbot.

After the confession upon arising the monk goes forth with his iron begging bowl to receive with downcast eyes the

food offered by laymen, or more often, lay women standing at the doors and gates of their homes.¹ It is inappropriate for the monk to thank the donors because they are making merit by offering him food. Nor should he express gratitude or pleasure at receiving the food because it is his duty to practise *upekkha*,—aloofness or indifference, in all situations. If he should receive no food whatsoever, an unlikely occurrence, he should return to his temple, rinse out his bowl, and go hungry until the following morning. The Burmese monks in Thailand are occasionally accompanied by a small boy who beats a thick triangular brass gong to announce that a mendicant monk is at the gate.

The status of a monk is that of a being elevated and set apart from the world of men; he is considered to belong to a kind of third sex. His title is *Phra* (holy, sacred, exalted, and he is sometimes referred to as "Phra Phu Pen Chao," "The Holy One who is Lord." The pronouns he uses in reference to himself and those used by people addressing him are of a special category of excellence.² A youth in his teens who is but a novice is yet shown deference by his parents. In some rural districts such a lad may be seen giving his blessing to his mother who, having filled his rice bowl, kneels before him. He gives a Pāli gāthā:

May all dangers be averted and may all diseases
vanish from you. May no obstacles come across your way
and may you enjoy happiness and long life. May those
who are always reverent, always courteous to their elders,

* * *

1. The Buddhist monk "should not look into the face of the woman who is giving the food." *Cullavagga* VIII, 5, 2. SBE. Vol. 20, p. 291.
2. When a monk "receives" some thing, special verbs are used to express the act. He refers to himself as *atma* or *atmabhava*, which is tantamount to saying, "the so-called self,"—in harmony with the doctrine of *anatta* or denial of self.

prosper in the four blessings of old age, health, happiness and strength.

This is a departure from the general rule of silence to be observed while making the begging rounds.

While going through the streets of the village the bhikkhu should occupy his mind with meditation. He may, for example, meditate on the elements (*dhatu paccavekkha*), reflecting:

These robes are only elements, things to be used according to their purpose. Those who use them should consider them only as elements, not as creatures or life but as empty form. We ought to consider the robes as elements.

This bowl of food consists only of elements, things to be used according to their purpose. Those who use... etc...

The dwelling and furniture are only elements, things to be used according to their purpose. These who... etc...

Medicine which is necessary for those who are ill is only an element, a thing to be used according to its purpose. People who use medicine should consider it as an element, not as a creature or life, but only as empty form. We ought to consider medicine as an element.¹

The bhikkhu should also reflect upon the four Necessities (*paccaya*) as they are being used, thus:

I reflect within and use the robes as a protection from cold, heat, from the touch of flies, mosquitoes and crawling creatures, from wind, sun and to cover up the organs which are shameful.

I reflect within and use the food in the begging bowl, not in play, not becoming absorbed in the act of eating, not to be beautiful, not to be vain-glorious, but to maintain

* * *
1. SMP, Vol. III, pp. 353, 354.

the body and sustain life, to quiet trouble, to maintain the ascetic life and virtues. By thinking thus I cause old sensations of joy and sorrow to abate, I prevent new sensations arising and continuing and I am free of punishment. Peace of mind will come to me in this way.

I consider within and use the dwelling and furniture only as a protection from cold and heat, from the touch of flies, mosquitoes and crawling creatures, from wind and sun and to lessen the dangers from the seasons and to seek concealment.

I consider within and use medicines for those who are ill only to relieve sensations of which sickness is the cause and which have arisen. I do this to avoid that which is troublesome.¹

Before lying down to sleep the bhikkhu should reflect upon these necessities or resources, particularly if he has not done so earlier in the day. This is the *Atita paccavekkha* or meditation on the things used in the past.

The robes which I have used today but have not reflected upon,—those robes were used only as a protection from cold, heat.....etc...

The food which I have eaten.....etc...

The dwelling and furniture which I have.....etc...

The medicine which I have.....etc...²

There are four meditations, *Arakkha kammathana*, (protective acts of meditation) prescribed for the bhikkhus in addition to the above.

(1) Reflection on the Grace of Buddha.

The Blessed One is an Arahant, the Supremely En-

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- 1. Prince Vajiranavaroros, *Upasampadavidhi lae Purabakica sam-hrap Bhikkhu Hmai*, pp. 52, 54.
Cf. Anguttara Nikaya, 6. 6. 58. sect. 4.
- 2. Prince Vajiranavaroros, *Upasampadavidhi lae Purabakica sam-hrap Bhikkhu Hmai*, pp. 55, 56.

lightened One, filled with the three and the eight kinds of wisdom and the fifteen *carana* (means of wisdom and excellence). He has attained, he knows the world, he is the charioteer, the one who teaches those who are teachable,—no one more than he. He is the teacher of angels and men, the one who has attained enlightenment and bliss.

(2) Reflection on the Four Brahmavihara.

Reflection on Mettā,—wishing good to all others, thinking “All creatures, without exception—may they have no trouble or suffering, may they have happiness and well-being.”

Reflection on Karuna,—feeling pity for those who suffer, thinking, “May you escape from suffering.”

Reflection on Muditā,—rejoicing with those who have good fortune or happiness, thinking, “May you not go forth without wealth.”

Reflection on Upekkha,—having a heart neutral or detached, thinking, “Each one receives his own karma; he who does good receives good, he who does evil receives evil, each receives the fruit of his own karma.”¹

(3) Reflection on Asubha.

One should reflect on the loathesomeness of the five constituents of the body, thinking, “Hair, body-hair, nails, teeth, skin; skin, teeth, nails, body-hair, hair.”

(4) Reflection on Marana (death).

One should reflect on death and hasten to do that which is needful, thinking, “Death comes to us all, we cannot escape it.”

* * *

1. Prince Vajiranavaroros, *Upasampadavidhi lae Purabakica samhrap Bhikkhu Hmai*, p. 58, 59.

The following meditation may be used by both laymen and bhikkhus.

Reflection on the Attributes of the Body.

I should reflect daily on my bodily characteristics thus:

I must grow old, I cannot escape old age.

I must suffer pain, I cannot escape pain.

I must die, I cannot escape death.

I am transitory (*aniccan*), I am not real or abiding. I am not fixed or permanent or lasting or continuing.

I have suffering more than can be endured, it is unbearable.

There exists destruction, change, vanishing away, aging, falling in ruin, disintegration, change, vanishing away, aging, falling in ruin, and extinction. This is natural and this is not-self (*anatta*).

I am not under the power of anyone. I have no self, nothing is mine, nothing is I, there is no "self" which is mine. I am a natural thing. I am nothing but a collection of aggregates, elements, senses."¹

After reflecting thus the monk should:

Bow down and offer your merit to your mother and father and to all even to those of the highest rank as the King, devatās, mankind and all creatures, saying:

"May they have happiness and be free from recurring evil, danger and oppression."

A monk may use breathing exercises as training in the practice of meditation and as a means of composing his mind and focussing his attention on his inner self. A series of fourteen reflections-while-breathing are prescribed. A few of these are:

1. When you breathe out slowly, reflect, "Now I am breathing out slowly."

* * *

1. Phra Dharmakosacarya, *Vidhi Thvai Dana Tang Tang* p. 55.

When you breathe in slowly, reflect, "Now I am breathing in slowly."

2. When you breathe out quickly, reflect, "Now I am breathing out quickly."

When you breathe in quickly, reflect, "Now I am breathing in quickly."

3. Reflect, saying, "I understand contentment clearly," while breathing out.

Reflect, saying, "I understand contentment clearly," while breathing in.

11. Reflect, saying, "I firmly compose my mind," breathing out.

Reflect, saying, "I firmly compose my mind," breathing in.

14. Reflect, saying, "I meditate often on the Dharma that is without lust," breathing out.

Reflect, saying, "I meditate often on the Dharma that is without lust," breathing in.¹

* * * 1. The basis of this is the Majjhima Nikaya, Sutta 118; see G. Constant Lounsbury, *Buddhist Meditations*, p. 157.

In some cases a rosary of one hundred and eight beads is used as an aid to meditation. These may be made of rose petals, of small brass cylinders, of seeds of the Butsa tree (*Zizyphus Jujuba*) or of ashes of Bodhi trees. In the latter case an attempt is made to get bits of bark or twigs from one thousand Bodhi trees from different temples. These are burnt and the ashes mixed with resin from the Rak tree (*Melanorrhoca Usitata*), then moulded into beads. In using the rosary the bhikkhu may:

1. Simply count the beads to free the mind for sleep or for religious meditation.
2. Tell them while repeating "Buddho" or "Dhamo."
3. Count the beads while engaged in breathing exercises.
4. Count them while engaged in naming the fifty-six guna (virtues or excellences) of Buddha, the thirty-eight of the Sangha and the fourteen of the Dharma, making a total of one hundred and eight.

The monks meet in the vihāra or in the abbot's dwelling, or perhaps in a dormitory (*kuti*) twice daily for worship periods of an hour or less, once about 8.00 a.m., again about sundown. After the morning worship the novices and younger monks meet to study the Dharma or to attend a lecture by one of the senior monks. About 11.00 or 11.30 a.m. they eat the last meal of the day. In the early afternoon a two-hour period may be set aside for the younger members for further study of the Tripitaka, the Life of Buddha, and for practice in chanting. Following this may come a period of relaxation when the monks can take a stroll, then an hour's tutoring by a senior monk, followed by the evening service. Some studying may be done in the evening by the more industrious bhikkhus.

The amount of time devoted to serious study varies greatly in different temples. While in some wats comparatively little study is carried on, in others great diligence is shown in this respect,—so much so that one entering the temple for the three months of rains can get sufficient preparation to pass the Nak Dharma Tri or Theological Examination, third class, in that period. Such a course is designed to ground him in the fundamentals of Buddhist doctrine rather than to teach chanting in Pāli,—the latter being reserved for monks who remain in the priesthood for several years. Older monks as a rule do less studying and have more calls upon their time from the community such as requests for memorial and funeral services.

4. Ceremony of Entering *Vassa*.

The ceremony of taking up residence for the rainy season, or entering *Vassa*, concerns the bhikkhus only. It can be held either in the morning or the evening; in Bangkok many such services are held about sundown. After the usual morning or

evening worship service there is given in Pāli the *Adhitthana*, or declaration of intention to spend the rainy season of three months in that particular temple. This is done by saying three times,

We enter the rainy season in this temple to remain here three months.

Then they chant the proclamation of entering Lent:

We have all assembled here to enter Barnsā by observing the Adhitthana. Thus we follow the teaching of the Blessed One given in the Vinaya. In doing this we shall dwell together here henceforth as one group. Our living together will be beautiful and good if we observe that which we ought to do and seek to improve our fellowship together. This teaching is:

"Do not let angry quarrels arise among you; share what you have with one another; do not annoy others with wrong behavior or wrong opinions."

Thus by good behavior you will encourage affection and respect among others, prevent quarrels and insure harmony. You ought to conduct yourselves according to the teaching of the Blessed One which is given in the *Saraniyadhamma Sutta*.

1. Let your actions be motivated by good-will towards bhikkhus and sāmaneras before and behind you; endeavor to help others especially when they are ill.

2. Let your speech be governed by good-will in speaking to bhikkhus and sāmaneras before and behind you, especially endeavor to teach others.

3. Let your heart be filled with good-will towards bhikkhus before and behind you; think only of things useful to others.

4. Divide fairly the gifts that you receive with the other bhikkhus and sāmaneras; do not put aside things (or food) for yourselves.

5. Observe the precepts in purity equally with the bhikkhus and sāmaneras so that you will not be a cause of offense to others.

6. Let your opinions be in harmony with those of others; do not quarrel with others because you differ with them in viewpoint.

Observe these six dharmas that others may love and respect you; these lead to mutual helpfulness; to an absence of quarreling, to unity and harmony. When all the bhikkhus and sāmaneras conduct themselves according to this teaching of the Lord Buddha then they are the glory of the Buddhist religion; they promote devotion among the adherents of Buddhism who can say that the Buddhist religion does not lack a priesthood which conducts itself in purity and righteousness,—able in this way to extend the period of the Buddhist religion to an immense period of time.¹

Among the chants used at this service the Sārāniyadhamma Sutta is the most appropriate and the one most often used. It begins with an:

Introduction.

The Lord Buddha who established harmony and led in friendship gave the Sārāniyadhamma which is a means of creating harmony. This Sārāniyadhamma is for those who love each other that they may observe this season together, that they may help each other, that they may not quarrel, and for the harmony and unity of spirit of the bhikkhus who observe the Dharma. The holy sūtra which proclaims the meaning of the Sārāniyadhamma which the Lord Buddha gave the bhikkhus,—that sūtra we shall chant

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1. From a booklet by Phra Gru Vinayadharma, Vassupanayika Gatha, Bangkok, 1922.

as the Lord Buddha gave it in order that it may benefit all good people who hear it and follow it.

Saraniyadhamma Sutta.¹

I (Ananda Thera) heard as follows: Once the Blessed One traveled and stopped at Jetavan Temple which was built and presented by the wealthy Anāthapindika, in Sāvatthi. At that time the Blessed One admonished the bhikkhus saying, "O bhikkhus!"

The bhikkhus heard and replied, "Yes, Lord!"

The Blessed One spoke saying, "Behold, O bhikkhus, these six dharmas make for mutual consideration, for mutual affection, for mutual respect; they make for mutual helpfulness, for the absence of quarreling, for harmony and unity of spirit. What are these six dharmas?

Behold, O bhikkhus, *Kayakarma* (bodily acts) filled with *Metta* (good-will) is the means by which a bhikkhu in the Vinaya Dharma establishes himself among his friends and fellow monks before and behind. This makes for mutual consideration, mutual affection, and mutual respect; it leads to mutual helpfulness, freedom from quarrels, and to harmony and unity of spirit.

Behold O bhikkhus, there is another factor. *Vacikarma* (words spoken) filled with mettā is the means by which a bhikkhu in the Vinaya Dharma".....etc...

Behold, O bhikkhus, there is another factor. *Manokarma* (heart or conscience) filled with Mettā is the means by which a bhikkhu:.....etc...

Behold, O bhikkhus, goods of any kind which you have received by right names, even if it is only the food in your bowl, you should view as something not to be

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1. Anguttara Nikaya, 6. 12. Text Vol. 3, pp. 289-291. Majjhima Nikaya, 5. 8. 48. Text Vol. I, p. 322.

reserved for one individual but as that which should be used by all your friends in the priesthood. This makes for mutual consideration, mutual affection, for mutual respect; it makes for mutual helpfulness, the absence of quarreling, for harmony and unity of spirit.

Behold, O bhikkhus, there is another factor. The silas which are not incomplete, not pierced, not spotted or speckled, that are free (of lust), which sentient beings have praised, which lust and error have not overcome, which meditation develops,—such silas you should observe with equal zeal with your fellow bhikkhus both before and behind. This Dharma leads to mutual consideration, mutual affection.....etc...

Behold, O bhikkhus, there is another factor. *Ditthi* (belief, doctrine) is a means by which we escape the enemy Lust, a means of leading creatures out of the world, it leads people by right observances to end suffering. You should hold these right views equally with your fellow bhikkhus both before and behind. These make for mutual consideration, mutual affection”.....etc...

Behold, O bhikkhus, these six dharmas make for mutual consideration, mutual affection.....etc...

The Blessed One gave this teaching. The bhikkhus rejoiced and took the teaching of the Blessed One to their hearts.¹

After this the monks “*khaw khama*” or ask forgiveness of each other. First of all they ask forgiveness of the leader; thereafter the younger monks ask forgiveness of their seniors, then the latter beg this in turn for themselves. The purpose of this is to remove all grudges in order that the monks may take up residence together in complete harmony. After this the bhikkhus are assigned their rooms in the dormitories, receiving from the one in charge a few drops of water in the hand to signify transfer of ownership to them. Upon reaching

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1. SMCL pp. 315-17.

their rooms they again Adhitthāna Vassa or declare their intention of remaining in that monastery for three months. On the first day of Lent the boundaries of the temple area are indicated to the monks so that they may keep within them. Thereafter the monks must sleep in the temple and *raksa arun* "keep watch of the dawn," i.e., not go forth with begging bowl until they can see the lines in the palms of their hands. During the rainy season they may be allowed a leave of absence of not more than seven days in case of urgent need,—sickness or death of close relatives for example.

5. Asalha Puja

The Pāli word āsālha refers to the eighth month of the lunar calendar, July. This religious day was introduced by the Sangha into Thailand in 1958. Luang Rajtakar Kosala described its inauguration as follows:

In July 1958 at the ordinary meeting of the Ecclesiastical Council presided over by Somdech Phra Vanarat, the Sanghanayaka, a motion was submitted by Phra Dhamma Kosacaraya, Assistant Ecclesiastical Minister of Education, recommending the adoption of a Sangha Day in veneration of the Five Ascetics, the *Pancavaggi*, the first disciples. After a full discussion the resolution was unanimously carried adopting the full moon of the eighth month (one day before Lent) as Asālha Pūja or the Day of the Sangha, thus the missing link left in abeyance for many centuries was suitably complemented. We have now four religious days, viz. Māgha (day of the Dharma), Visākha (day of Buddha), Asālha and Vassa.¹

In particular, this day honors Kondanna who at Sarnath became Buddha's first disciple after hearing the discourse on Setting in Motion the Wheel of the Law. Later the

* * * 1. From *Visakhapuja B.E. 2502 (1959)* p. 13 published by The Buddhist Association of Thailand, Bangkok.

other four ascetics were admitted to the Order. All five attained Arahantship after hearing the second discourse, the *Anattalakkhana Sutta* concerning non-self.

The observance of Asālha Pūjā should add significance to the Khao Barnsā or Entering Lent festival. The *Dhammacakkappavattana Sutta* and the *Anattalakkhana Sutta* which are appropriate to this occasion are too long to be given here. However, the introductory stanzas are as follows:

(Introduction) Dhammacakkappavattana Sutta

The Blessed Lord, after attaining enlightenment,
When he was going to proclaim the Dharma which no one
else had proclaimed in the world,
Proceeded rightly to reveal the highest Wheel of the Law first.
In the Wheel of the Law he taught two absolute laws, and
the following of the Middle Way, and the clear wisdom
of the Four Noble Truths.

Let us recite the Wheel of the Law that the Lord of the
Dharma preached,

Which is called the Dhammacakkappavattana Sutta
A sutra proclaiming the highest enlightenment,
Which learned teachers composed according to rules of poetry.

(Introduction) Anattalakkhana Sutta

The discourse on not-self which is very hard for people to understand, was given by the Lord Buddha in order that men might be freed from attachment to self, and might have the right understanding of self.

This was preached to the first five disciples that they might progress in contemplation to the state of trance which would give them enlightenment in the highest measure.

With this sutta the minds of the five disciples, by means of trance, were freed entirely from all the asavas.

We will chant this sutta for the benefit of all praiseworthy people who wish to carry out this teaching by reflecting upon this meditation.

6. Ok Barnsa

No special ceremony is used to mark the end of Buddhist Lent except the *Pavarana* rite which takes place on the Uposatha day of the full moon and is substituted for the rehearsal of the Pātimokkha rules. In Bangkok *Pavarana* is usually observed at night while in northern Thailand this ceremony is held in the day time. Laymen are not allowed to be present, nor are novices, only monks are given this opportunity to mention faults, rumors of faults, and to admonish each other.

When they have assembled in the Uposatha hall a senior monk begins by saying:

I make Pavāraṇā before the Sangha regarding anything they have seen, or heard, suspected (concerning me).

May you be merciful and tell me; when I have seen the fault I will correct it.

For the second time I make Pavāraṇā before the Sangha...

For the third time I make Pavāraṇā before the Sangha.....etc.....I will correct it.

Then the other bhikkhus rise and make Pavāraṇā in turn by seniority. The second and third repetitions may be omitted by general agreement if desired. At some temples the monks who have been in the priesthood but one year speak as individuals, those who have been monks for two years make Pavāraṇā as a group, — then those who have been monks for three years speak as a group, etc., to save time. A bhikkhu who is ill may ask another to report for him as follows:

Reverend Sirs, bhikkhu so-and-so is ill but wishes to make Pavāraṇā before the Sangha. This is that you

have seen, or heard, or suspected, may you be merciful and tell him; when he sees these faults he will correct them.

The monks often spend two or three days visiting friends in other temples after Ok Barnsā. They frequently go in groups and are accompanied by laymen bearing gifts. By presenting simple gifts of flowers or fruit they pay their respects to old friends, and conclude by "asking forgiveness," khaw khamā, a term whose literal meaning is "to endure or put up with" the shortcomings of others.

7. Kran Kathin, "To Spread out the robes."

After the laity have held Tot Kathin and presented robes to the monks there remains a ceremony to be performed by the monks as a monastic body called *Kran Kathin*. This is preceded by a ceremony in which one of the monks, usually the abbot or a senior bhikkhu, is chosen to conduct the Krān Kathin and is put in charge of the robes. In choosing a leader for this occasion a senior monk sets up his fan and says,

These Kathin robes and other gifts were given by (name of group or person) to the bhikkhus who have spent the three months of retreat together in this temple. These Kathin robes were given to the bhikkhus in the time of *Kathināthārakīca* (dedication). The Lord Buddha gave permission saying,

"Let the bhikkhus who have completed the rainy season retreat observe the Kathināthārakīca ceremony," with robes like these. When Krān Kathin is observed the reward of merit consists of five things which belong to all the monks who take part in the Krān Kathin, namely, freedom from guilt and punishment in the *Carittasikkhabada*. These are:

1. Being without the three robes when away from the temple;
2. Entering a house without having previously informed other monks of the intention of doing so;
3. Eating food together while sitting in a circle;
4. Keeping more than the three robes in one's possession;
5. The right to share in the gifts of robes and other articles presented to the monastery during the rainy season, and to have the time of receiving robes after Vassa extended four months.

Now is it the desire of all the bhikkhus to observe the Kathinatthārakica or not? Let all show their friendship and willingness by saying "Sādhu." together.

The monks then respond by saying, "Sādhu." Then another monk sets up his fan and says:

The Blessed One authorized the Kathinatthārakica ceremony. Whether this Krān Kathin is observed or not observed depends upon the friendship existing in the Sangha. The Atthārakica ceremony and these robes are for the bhikkhus who have made an effort to finish a set of robes in one day. This is the Kathinatthārakica ceremony according to Buddha's commandment. Now let all those who think it suitable to put this Krān Kathin ceremony under the direction of one bhikkhu now give unanimous authorization to that one.

Then a third monk sets up his fan and says,

The Kathin robes and other gifts should, I think, be given to (name). He is head of this wat and is of great age. He is filled with understanding and knows the law of the Vinaya. He is the one who urges good conduct upon all the bhikkhus and the one who has been the ordainer of

many good monks. He has taught the bhikkhus, sāmaneras and laity and knows the Kathina rules. He will not let the Vinaya be degraded. He has wisdom and ability and can conduct the Kathinathārakica according to the commandments of the Blessed One. Therefore I offer it as my opinion that the Sangha should give the Kathin robes in charge of the venerable (name). If anyone thinks this is not suitable let him state his objections here among us. If this is a fitting suggestion let everyone say, *Sadhu*.

Another monk then sets up his fan and says,

The Kathin robes, even if all the bhikkhus are agreed to offer them to this nominee, must be offered by means of voting according to the commands of the Lord Buddha. Therefore let all the bhikkhus understand that these robes are offered to this one by means of the *Nattidutiyakarma* ("two-fold declaration of choice").

All the monks then say, "Sādhu." Two monks then chant the Namo three times and then say;

Reverend Sirs, may the Sangha hear us. This Kathin cloth has been given to the Sangha. If the Sangha is ready the Sangha should give this cloth to the bhikkhu named (name) to perform the Krān Kathin. We make this motion. O bhantes, may the Sangha hear us.

This Kathin cloth has been given to the Sangha. Let the Sangha give this Kathin cloth to the bhikkhu named (name) to perform the Krān Kathin. Let those keep silent who are agreed to the giving of this Kathin cloth to the bhikkhu named (name).

Let those not in agreement speak forth. Because silence is observed, the Sangha agrees to give this Kathin

cloth to (name) to perform the Krān Kathin ceremony.
Thus we make this announcement.¹

The robes and other gifts are then offered to the one chosen, who puts them to one side. Then they chant the Anumodanā Gāthā to conclude this part of the ceremony.

It is the duty of the monk in charge of the Kathin robes to have one piece of cloth made up into a robe and to distribute all the robes to the monks in residence. When all is in readiness the monks (not the novices) assemble in the Uposatha hall for the Krān Kathin ceremony.

The first act of the leader is to discard formally (*paccuddharana*) his old set of robes and declare possession of the three new robes he has chosen. Then he or another monk preaches a sermon connected with the Kathin ceremony. The leader then bows before the image of Buddha and repeats the Namo three times, then says,

"I Krān Kathin with this *Sangghati* cloth."

I Krān Kathin with this *Uttarasanya* cloth."

I Krān Kathin with this *Antaravasaka* cloth."

Each line is said three times. At the conclusion the assembled bhikkhus repeat the Namo three times. Then the leader adjusts the upper robe over his shoulder and says to the Sangha three times:

Reverend Sirs, the Kathin of the Sangha has been spread out (krān), the Krān Kathin has been rightly performed, may you all express thanks.

Then the bhikkhus arrange the upper robe over the shoulder

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1. Part of the material found in this section can be found in a book by "Trimitr," *Nae Vinayamukha*, Vol. III, Sriwijaya Press, 1932, pp. 63-78; and in one by Luang Vicitaravadakar Tamnan *Kathin Sobhanabibandhadhanakar* Press, Bangkok, 1936, pp. 1-31.

and with palms of hands together say one by one, beginning with the oldest,

Reverend Sirs, the Kathin of the Sangha has been spread out, the Krān Kathin has been rightly performed.

We all express thanks.

Each says this three times, after which they repeat this in unison three times. Then making three bows they conclude the ceremony by chanting a suitable gāthā.

The Krān Kathin ceremony is considered a rite of great significance and in consequence of performing it the monks receive "fruit of merit (*anisangsa*) from the Kathin." This is a special dispensation which enables the monks to set aside five of the Vinaya rules for a period of four months,—from the full moon of the twelfth month (Nov.-March). These rules which can be set aside have already been mentioned: A monk must not enter a house without telling another monk where he has gone; he must not go forth without having all three robes with him; he must not eat in a group seated in a circle or around a bowl; he must put into the hands of another (*vikap*) any extra robes given him by the end of ten days, and gifts presented to the temple must be put in the care of the abbot or his appointee. Those who have taken part in the Krān Kathin ceremony have first claim on all gifts which are to be distributed; and they can accept gifts of robes from the laity at any time during the following four months.

A bhikkhu who intends to leave the priesthood within four months after Lent should not Krān Kathin and thus make himself eligible for robes he will not need. A monk should not use as Kathin robes cloth that he has borrowed, robes which he has obtained by hinting or asking for, robes which he has kept more than ten days, or robes given to the Sangha but which he has kept over night. However, a bhikkhu may tell his needs to close members of his family such as his

children, or to those who beg to be the sponsors or supporters of individual monks.

8. Sima or Boundary Stones.

Temple land belongs to the government and new wats cannot be established without governmental sanction. The site must be such that there is no danger of the grounds being destroyed by floods or by the changing current of a river. The assumption is that once land has been set aside for a temple it is consecrated soil henceforth for all time, to be used for no other purpose even though the buildings should decay and disappear. The sale of land has been refused at times by the government because it was found upon excavation that the foundations of an old temple lay hidden beneath the surface.

Truly speaking, not all of the temple area is sacred soil and not all of it belongs to the government. It is the custom of the government to grant a small area of land within the temple precincts to the Buddhist Church to be specially consecrated by them and marked out with eight boundary stones called *sīmā*. Thereafter within that area an Uposatha hall is erected in which monks can be ordained and all *Sanghakarma* or purely monastic rites and official acts can take place. This land can revert back to the government only after the Sangha has performed a special ceremony rendering void the act of consecration previously performed. To consecrate the land is to *Phuk Sima* or "plant the stones." The area within is sometimes referred to as the place "not without the Three Robes," for within it the bhikkhu is considered to have within reach all three robes whether this is literally true or not. When the *sīmā* were consecrated at Wat Benchamabopitr it was announced that,

The area of this consecrated soil is 1639 square wah (one wah is two meters). It is given to the Sangha as *visungamasimā* land,—removed from the status of govern-

ment land, being a special place devoted to Sangha ceremonies according to the Vinaya.¹

Simā areas are of two kinds, the *baddha sima* which have been consecrated by the Sangha, and the *abaddha sima* or areas whose boundaries have been established by the government or by ancient usage but which have had no ceremony of consecration. The simā area must not be so small that it cannot hold at least twenty-one bhikkhus because at least twenty monks are necessary to handle certain judicial cases such as *Abbhana*,—the re-instatement of a monk who has undergone penance for an expiable offense.²

The true simā stones are of unhewn rock buried in the ground at the four cardinal points and four intermediate points of the compass. Above these are placed stones or other materials which are visible to the eye to mark the sites. These stones, slabs of concrete or pillars of brick are decorative and may depict the Wheel, or a leaf, or have little niches within where candles may be placed. Simā stones can also be embedded in the Uposatha walls. There is a ninth and most important simā stone in the center of the consecrated soil under the floor of the Uposatha hall. With this is sometimes placed articles of value and the name of the donor of the building together with the date. The ceremony of consecration starts from this central point.

Ceremony of Consecration of Soil

Permission must first be obtained from the government to consecrate an area of ground. After the Uposatha hall has been erected, or the site chosen, eight holes are dug to form a rectangular boundary and in these are placed unhewn stones which are left uncovered. Thirty or more monks may parti-

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1. Tamnan Wat Benchamabopitr, Bangkok, 1930, p. 22.

2. Mahavagga IX, 4, 2.

pate in the ceremony of consecration. They begin by standing in the center of the hall or of the area, elbow length apart, and remain thus while four Pāli chants are given. Then they move over to the eastern simā and repeat. Their purpose is to move from one spot to another and from in front of one simā to another till their chants have been given over the entire surface of the enclosed area.

The first two chants are called *thon*, "to pull up or render invalid." These are given on the chance that in former ages that particular spot of ground might have been consecrated once before and must therefore be rendered neutral before it can be consecrated again. The first chant is the,

Suat Thon Ticivaravippavasa, or "Chant to render invalid the place not without the Three Robes."

O bhantes, may the Sangha hear me. If the Sangha is ready it should pull up the boundaries not without the Three Robes which the Sangha once consecrated. This is the announcement.

O bhantes, may the Sangha hear me. The Sangha now pulls up the boundaries not without the Three Robes which the Sangha once consecrated. This act of pulling up the boundaries of the area not without the Three Robes,—if it is pleasing to anyone, let him keep silent. Let those who disagree speak out. The area not without the Three Robes the Sangha has pulled up. This is pleasing to the Sangha therefore there is silence. In this way I make this affirmation.¹

The second Pāli chant is the,

Suat Thon Samanasasanavasa Sima, or "Chant to invalidate the boundaries of the association-of-equals."

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1. These chants are found in Nae Vinayamukha, Vol. 3, pp. 17-47,

O bhantes, may the Sangha hear me. If the Sangha is in readiness the Sangha should pull up the simā which the Sangha once consecrated by which they gave the bhikkhus equality in keeping the Uposatha. This is the announcement.

May the Sangha hear me. The Sangha now pulls up the simā which the Order once consecrated giving the bhikkhus equality in keeping the Uposatha. If anyone agrees to this pulling up of the simā which give the bhikkhus equality in keeping Uposatha let him be silent. Let those not in agreement speak forth.

The simā giving the bhikkhus equality in keeping Uposatha the Sangha is pleased to pull up, therefore it is silent. In this way I make this affirmation.

The third Pāli chant is the,

Sammatisamānasasanavasa Sima, or "Consecration of the place where there is association-of-equals."

O bhantes, may the Sangha hear me. Inasmuch as the boundary stones have been proclaimed, if the Sangha is in readiness, the Sangha ought to consecrate the simā as a place where the bhikkhus have equality in keeping Uposatha, using these symbols. This is an announcement.

O bhantes, may the Sangha hear me. Inasmuch as the boundary stones have been proclaimed the Sangha now consecrates the simā as a place where the bhikkhus may with equality keep Uposatha. Those who are in agreement with this consecration of the simā as a place for bhikkhus to keep Uposatha with equality, using these symbols, let him keep silent. Let those not in agreement speak forth.

These simā the Sangha has consecrated as a place for bhikkhus to keep Uposatha with equality. This is in accord with the will of the Sangha as shown by silence. I affirm this in this way.

The fourth chant is the,

Samatticivaravippavasa or "Consecration
of the place not without the Three Robes."

O bhantes, may the Sangha hear me. If the Sangha is in readiness it should consecrate the simā which the Sangha has consecrated as a place where the bhikkhus may keep Uposatha in equality, by making it an area which exists not without the Three Robes, a place set apart from houses and door yards. This is an announcement.

O bhantes, may the Sangha hear me. The Sangha now consecrates the simā which the Sangha has consecrated as a place where the bhikkhus may keep Uposatha in equality, making it an area not without the Three Robes, a place set apart from houses and door yards. Let those remain silent who are in agreement with consecrating the simā making this an area not without the Three Robes, a place apart from houses and dooryards. Let those not in agreement speak forth.

These simā the Sangha consecrates as an area not without the Three Robes,—this is shown by silence. I affirm this in this way.

There is a fifth chant or formula called *Dak Nimitta*, "to ask the symbol," given in a different manner. The main body of monks no longer stands in rows but waits inside the Uposatha hall while four bhikkhus go to the eastern simā stone and ask "In the east what is the *nimitta*, (symbol, token)?" A bhikkhu or a layman then replies, "A stone, O bhante." Then one of the four monks announces, "This stone is the *nimitta*." They go to the stone marking the southeast and repeat the formula, and thus continue on around, finally putting the question at the eastern simā again. After this the four monks go into the Uposatha hall where a monk with a good voice repeats

the third and fourth chants once more before the ninth or central simā. With this the ceremony ends.

9. Ecclesiastical Rank and Duties.

The Buddhist hierarchy may be classified by (i) learning or scholarship; (ii) by seniority; (iii) by office; and (iv) by title. In considering such a classification, however, we must bear in mind that these are but four aspects of the same group of individuals.

(i) By learning.—Monks and novices alike are expected to study until they have passed the three grades of *Nak Dhamma*.

Above this are seven grades of *Parien* for those who pursue the study of the Tripitaka and the more abstruse doctrines of Buddhist philosophy in Pāli and Cambodian. These grades range from the lowest, Prayoga Three, to the highest or Pragoya Nine. Monks of the Parien class carry elaborately decorated fans of red or gold cloth which indicate their rank, and they commonly put their scholastic status, as "P. 7 or P. 8" after their names as an academic degree. They also bear the title "Mahā."

(ii) By seniority. In a sense all Buddhist monks are on a par,—all alike must shave their heads, wear the yellow robes, adhere to the Vinaya rules and depend upon the food given them for their sustenance. Nevertheless among themselves deference is shown by the newer monks to those who have entered the Sangha before them regardless of their youth. This distinction in seniority manifests itself in seating arrangements, in the general confession of offenses to each other, and in terminology. Thus after one year in the priesthood a monk is a *Navakabumi*, after five years he is a *Majjhimabumi*, and after ten years *Thera*. Not until he is a thera can a bhikkhu be empowered to confer ordination on others and bear the title of *Upajjhaya*. It is interesting to note that in 1750 when eighteen Thai monks went to Ceylon at the request of King Kirti Sri Raja (Kienti Siri Rāja) to re-establish Buddhism in its purity, they remained in Ceylon ten years by which time

their first Singhalese candidates had become theras and could carry on ordination for their Order.

In Thailand today not every thera can receive men into the Sangha but only monks who have been appointed *Upajjhaya* by the Religious Affairs Department and given a seal and a certificate. In this way the Sangha has prevented groups of young monks from becoming disciples of some popular thera and forming divisions in the Order. Popular leaders arise so that the danger of schisms is present; in 1932 it was necessary to pass an act expelling from the Order any monk who attempted to form a clique or division among the bhikkhus.

No one may become a monk until he is at least twenty years of age, usually twenty-one years is considered the minimum. On entering the monastery all monks and most novices receive a Pāli name (*chaya*) for their use in the priesthood. In addition the monk acquires the title of *Phra* and a novice that of *Nane* (sāmanera). Men of any age may enter the monastery as novices and remain such as long as they wish. While they dress, live and study as do the monks, their discipline is somewhat less rigorous than that of the monks. They do not, for example, rehearse the 227 Pātimokkha rules every fortnight. In monasteries in northern Thailand many men remain novices for years.

Usually boys younger than twelve years are not received as novices unless for a period of a few days. Below that age they may live in the monastery as pupils (*Sisya wat*).

(iii) By office. Reference was made in Chapter I to the monastic hierarchy. From the standpoint of administrative and legislative duties they are ranked from the top down as follows:

Somdech Phra Sangharaja, Supreme Patriarch.

Sanghanayaka, President of the Council of Ecclesiastical Ministers.

Somachik Sangha Sabha, forty-five members of the Assembly.
 Khana Sangha Montri, nine ministers of the Ecclesiastical Council.

Chao Khana Truat Kan Pahk, Regional Supervisor.

Chao Khana Changwat, Provincial Chairman.

Khana Kamakan Sangha Changwat, members of the Provincial Committee.

Chao Khana Amphur, District Chairman.

Khana Kamakan Sangha Amphur, members of the District Committee.

Chao Khana Tambol, Supervisor of a Commune.

Chao Avas, the abbot of a temple.

Paralleling the above officers are the monastic judiciary:

Pradhan Khana Vinayadhara Chan Dika, Chief Justice of the Monastic Supreme Court.

Khana Vinayadhara Chan Dika, nine justices of the Supreme Court.

Pradhan Khana Vinayadhara Chan Uddhorn, Chief Justice of the Appeal Court.

Khana Vinayadhara Chan Uddhorn, judges of the Appeal Court.

Khana Vinayadhara Chan Thon, 115 or more judges of the Courts of the First Instance.

(iv) By Title.

But judges in the same court and members of committees are not all of the same ecclesiastical rank. It was

noted in Chapter I that monks from the rank of *Phra Thera Chan Dharma* and upwards, or *Phra Khanacharaya* first class, or *Phra Parien* were eligible to be nominated to the Sangha Assembly. There are over forty gradations of ecclesiastical rank indicated by different monastic fans serving as insignia. The lowest rank entitled to a fan is that of *Phra Smuh Baidik* or secretary.

In descending order are ranks of *Phra Rajukhana* with sub-grades of *dharma*, *depa*, *raja* and six others; the rank of *Phra Kru* with twenty sub-divisions; the rank of *Phra Samuh*; the rank of *Phra Parien* with seven grades; and the rank of *Phra* or ordinary bhikkhu.

In considering ecclesiastical rank the monks may be divided roughly into two groups,—those with the title of *Phra Kru* (*Guru*) and higher, and those below this level. This division is not wholly arbitrary because all monks with the rank of *Phra Kru* or higher receive from the King a *rajadinnanama*, or royal Pāli name when promoted from a lower grade.¹

The hierarchical system in Thailand developed under a monarchical form of government in which titles were conferred by the King on both monks and laity and in which nuances of rank were punctiliously observed. Each office, whether governmental or ecclesiastical, carried with it a name indicative of the position or duties, certain insignia of rank, a stated income,

* * *

1. The *rajadinnanama* is usually a Pāli name bearing some reference to the Tripitaka or to monastic life. In some cases it is both a name and a title or clue to the duties of the bhikkhu filling a certain position. Formerly government officials likewise received new names when promoted to a higher rank. To cite a case within the Sangha,—a man with the name *Plot* ("escaped") entered the monastery and received the *chaya* or ecclesiastical name of *Kitisobhana*, ("well-famed"). Later he was raised in rank, whereupon he received the *rajadinna-ma* of *Rajavedi*, or "royal pundit."

and certain prerogatives such as the number of assistants or staff members.

Monks of Phra Kru grade have various duties such as heads of provincial committees, as abbots, as staff members, or as teachers. *Phra Khanacharaya* may be teachers of professorial rank. There is a class of monks known as *Phra Bidhi-dharma* that is trained to chant parittas and sūtras at royal or state ceremonies. These usually belong to royal wats and receive monthly allowances. Within a large temple specific duties bearing no special title are assigned monks, such as being overseers of robes, of food, furnishings, novices, and buildings and repairs.

Bhikkhus are sometimes referred to as village monks, *Gamavasi*, and forest monks, *Arannavasi*. The former are traditionally engaged in teaching and study, *ganthadhura*, and the latter in meditation, *vipassanadhura*. This was an actual division in former years in Thailand but at present all bhikkhus are village monks although they may practice meditation as well as engage in study.

The prince Patriarch, Kromluang Vajirayanawong, who died 11 November 1958 was cremated 26 April 1960 and his ashes placed in the Phra Naga Hall of the Grand Palace. On 4 May 1960 the King appointed the new Supreme Patriarch in a ceremony of investiture at the Amarindra Vinitchai Hall of the Grand Palace. The new incumbent, Somdech Phra Vanarat of Wat Benchamabopitr, who had been President of the Ecclesiastical Council, became Supreme Patriarch Somdech Phra Ariyawongsa Khotayarn. The King presented him with a fan and other insignia of office, and with robes. Gongs and trumpets were sounded while a chapter of twenty monks chanted gāthās. Later the new Supreme Patriarch appointed Somdech Phramaha Virawongs, of the Dhammyutnikai, President of the Ecclesiastical Council.

As perquisites of office the higher clergy receive a number of articles called *kruang yot* or symbols of rank. The fan is the most in evidence. A Phra Kru is entitled to carry a special cloth bag to be hung from the shoulder. Those with the rank of Phra Rajakhana receive silk cloth and niello boxes as insignia of office. With the rank of Somdech Phra Rajakhana go twenty-four articles including cloth with symbolic designs, and niello utensils. Sixty articles are listed as having been the *kruang yot* of H.R.H. Prince Vajirayanavaroros when he was Prince Patriarch, including many boxes and bowls of inlaid mother-of-pearl, ivory, tortoise shell, and niello ware.

Each monk or novice must possess the Eight Requisites: the lower, upper and outer robes; a bowl,—usually of iron and holding nearly one and one-half gallons; a knife or razor; a needle and case; a cloth belt; and a brass funnel covered with cloth for filtering the drinking water. In addition he may possess a cloth bag, flint and steel, a mosquito net, mat, sandals, umbrella, blankets, towels, dishes, kettle, a cloth sling to support the begging bowl from the shoulder, and a cloth of yellow to spread on the ground or floor before him in worship and on which he may receive gifts from royalty or from women. His three robes are usually of cotton, although linen, silk and wool are permitted.¹

Within the communes are the individual monasteries, each governed by an abbot appointed by the district head after consultation with the local bhikkhus and the laity. The abbot has a large amount of authority and is responsible for the discipline of the monks. For infractions of rules he can inflict light penalties upon the bhikkhus such as sweeping the grounds or carrying water. All gifts to the temple or Sangha are put in his care. To be eligible for office he must be free from the four disqualifications, namely: partiality due to favoritism,

1. Mahavagga VII, 3, 1 SBE, Vol. 17, p. 197.

animosity, moral or mental blindness and fear. The abbot may have a staff of the monastic community and if the group is a large one the work may be further sub-divided. Thus different bhikkhus may be appointed to take charge of equipment and tools, of buildings and repairs, of furniture and rooms, of food and of robes. Some monks may have the task of caring for the novices and pupils dwelling in the monastery, others may have charge of the secular school for the children of the village and others may conduct a Dhammasuksa school in connection with the temple.

Large temples may have the services of a lay officer (*vaiyavaccaikara*) who handles finances for the temple, distributes the monthly allowances, and serves as a liaison between the monks and the community outside. Very often he is one who has been in the priesthood and can therefore lead the laity in the Pāli responses during worship. Because the bhikkhus are forbidden to touch money he can arrange for purchases, hospital treatment and travel for them. Should the temple own buildings from which rental is derived a lay officer acts as a trustee to handle the income and make contracts,—acts forbidden to the monks. Many wats have temple committees consisting of three monks and four or more laymen who assist the abbot in financial and property matters.

The abbot must submit an annual report to the district head giving much detailed information. This report must contain the number of monks and novices in the monastery, the number of Dhammasuksa students and Pāli students with their grades, the places of study, the number who took the examinations and the number who passed. He must report on the observance of morning and evening worship by the bhikkhus, on the Pātimokkha service on Uposatha days and the number who took part. The report must show whether services were held regularly on the holy or Wan Phra days, who preached, and the maximum and minimum number of

laity in attendance. Special services such as the Visākha and Māgha festivals and the King's birthday service must be reported. Likewise a record must be kept of the charges of misconduct against members of the monastic community and how these cases were settled. A report on the amount of repairs made and building done must be given together with the names of the principal supporters of the temple and nature of their gifts. If there is a public school within the temple the number of pupils and grades must be stated, and if there is a Dhammasuksa school a separate report must be made for it. The monk who is district head prepares a tabulated report for the head of the province and he in turn makes a report to the Department of Religions Affairs.

Many new regulations have been prescribed for the monks in the past fifty years for the purpose of maintaining strict discipline. The monks must get permission of the abbot to go forth and enter a house at any time after noon. In some temples the bhikkhus, after the regular evening worship, ask the abbot or a senior monk for permission to go forth with begging bowl the following morning. No monk can reside at a temple or leave it without the abbot's permission. He issues to each monk or novice upon ordination a Booklet of Credentials designed to protect the reputation of the Order from the acts of spurious or dishonest monks.

In this book appears the name of the monk, his picture or the imprint of his right thumb if he is unable to get his picture taken, his age and the name and address of his parents. The abbot also inscribes the Pāli name of the bhikkhu, the names of his ordainer or Upajjhāya and the teachers who prepared him for ordination. The book contains twelve pages to record transfers of residence to other temples. If the monk goes on a pilgrimage he must receive permission of the district head as well as from the one in charge of the local monastery. Some abbots use an official stamp or seal for

such purposes. If legal charges of any kind are preferred against the monk these must be recorded in the book and if he is expelled from the Order the abbot must note this down together with the attending circumstances and send the book to the Department of Religious Affairs. The book is also a record of the examinations passed by the monk and the positions he has held or responsibilities carried. The monk or novice must carry this book with him whenever he leaves the temple grounds and no abbot may receive him into a monastery without it. When the monk leaves the Order this too is recorded together with the date and circumstances.

Monks are forbidden to trade or engage in farming or any secular occupation while in the priesthood, and they cannot make legal contracts. They cannot support themselves with their own funds but (usually) must go forth with begging bowl to get their food. A layman may sponsor or support a monk as long as he is in the priesthood or for any limited period of time such as during the rainy season retreat. To do this the layman must first ask for the privilege (*khun pavarana*). He cannot give money to the monk, - who must not handle gold or silver, but he can give a note to the monk apprising him that a sum of money has been deposited with the lay treasurer of the temple for his benefit. This *pavārāna* note may read,

For the four necessities the sum of.....baht has
been deposited with the treasurer (*vaiyāvaccakara*).
Whenever you have need of anything please tell
the treasurer.

Whatever property the monk owns must be put in the hands of a relative or some other layman to care for. The monks need not espouse poverty by relinquishing their property or deeding it to the Order however. One Prince Patriarch left a personal estate of nearly one million baht. Members

of the Order cannot study in vocational schools, unless it be teacher training, nor can they enter competitive examinations for government positions along with the laity. They cannot be members of a political party nor take part in an election campaign and they cannot be members of any club or society without permission from the Ecclesiastical Council. They are forbidden to attend entertainments, football games or public spectacles of any kind on pain of expulsion from the Order. They are forbidden to play musical instruments or to keep them in their custody, nor can they take part in plays or entertainments or assist others in such activities. On leaving the priesthood they must report to the district civil magistrate, the Nai Amphur. They cannot be compelled to give testimony in a court but may bear witness if they wish,—in which case the testimony is usually given before a court officer who comes to the monastery for this purpose. Monks guilty of adultery are punished by banishment from the Order. Formerly the convicted ones were subject to public ridicule and to punishments such as cutting grass for the royal elephants but such penalties were made void by laws enacted in 1920. Monks guilty of serious crimes are first unfrocked and then turned over to the civil authorities, but infractions of the Vinaya rules are handled by the Sangha courts.

The Buddhist monks of Thailand are almost invariably well clothed in clean bright yellow cotton robes. When walking abroad these robes are usually so worn as to cover all the body from the feet to the chin including the arms. Sometimes they carry umbrellas to protect their shaven heads from the sun, often red paper parasols which, with the yellow robes and a green background, make a colorful sight as the monks cross the rice fields in single file. The rules for deportment in dress are very strict and the art of putting on the robes is somewhat difficult to acquire. The robes consist of an upper and a lower one, with a third one folded and carried over

the left shoulder. Two of the robes are about 120 inches by 80 inches in size and the third is about 120 inches by 40 inches. They are worn without hooks, buttons or pins and with only a simple cotton band for a belt. When away from the temple the bhikkhu must have all three garments and be never more than arm's length from any one of them.

The monks have the appearance of being well fed. After midday they do not eat but during the afternoon they may drink soda water, tea or coffee without milk, chew betel and pickled tea leaves, and they may smoke. At daylight they go forth with iron bowls holding over five quarts each and quickly receive enough food for the early morning meal and the later meal at 11.00 o'clock. Many monks eat but one meal a day. Trays and baskets of food are sent to the temples, especially on Uposatha days. The monks are often invited to dine at homes on special occasions as at deaths or memorial services. Because presenting food to the monk is an act of worship and a means of making merit, men and women arise before dawn to prepare the morning rice for the bhikkhus, especially when their own sons and nephews are in the priesthood.

A number of the higher clergy and particularly those with special duties receive a monthly allowance, *nitayabhatt*, from the Sangha treasury. The sums vary from sixty to one thousand baht per monk. In 1959 the number of bhikkhus receiving this allowance was 6570, and the total amount thus expended was 4,102,560 baht.

10. Leaving the Sangha

A novice can take leave of monastic life by removing his yellow robes and making a simple declaration,—"I wish to leave the Order."

For the bhikkhu a much more formal ceremony is prescribed. Sometimes printed invitations and notices are

sent out to friend, the announcement being somewhat as follows:

Phra Juan Kasetrasilpkar will leave the priesthood at Wat Rajadhiyas on June 15, -- in the afternoon. If he has offended (anyone) by act, word or thought may he be pardoned.

At the appointed time the bhikkhu, having first confessed his faults to a brother monk, appears before the assembled chapter, bows before the image of Buddha with knees, elbows and forehead touching the floor, and repeats the Namo three times. Then he recites in Pāli the meditation on the Four Resources (robes, food, dwelling, medicine). Facing the assembly he says in Pāli, "I hereby take leave of the Sangha, may you all remember me as a layman." He then goes out and dresses in a white *pha nung* (lower robe).¹ Upon his return he bows three times with palms of hands together and declares his trust in the Three Refuges, - an act which shows that he is a layman. He says:

O bhante, I come to the Blessed One who has attained Parinibbāna and to the Dharma and to the Order for refuge. May the Sangha remember me as a layman who has thus taken refuge throughout life from this day henceforth.

The leader of the assembled monks then gives the Five Precepts which the departing one repeats in the manner of a layman. When the leader says, "These Five Precepts keep well, be not careless regarding them," the one addressed replies, "Am a bhante." The leader continues,

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1. The white *pha nung* is the sign of an *upasak* or lay devotee. In Cambodia the monk must wear white for eight days after leaving the Order. Ref. Adhemard Leclerc, *Le Buddhisme au Cambodge*, p. 402.

The precepts lead men to happiness, they lead to wealth; they lead to Nibbāna; therefore keep the Precepts in purity.

The one who is leaving bows three times, takes a bowl of lustral water and goes to a place prepared and while a monk pours this water over him the others chant the,

Jayanto Paritta

The Lord Buddha fought against Māra at the foot at the Bodhi tree and conquered. He rejoiced in the great celebration of all the Buddhas. He caused rejoicing among the Sākyā Lords who said, "He has conquered Māra at the unconquered throne, the victory throne on the Lotus leaf, as the Earth is a witness." May you conquer likewise.¹

They chant further:

May all good fortune be yours, may all the devatās protect you. By the power of the Lord Buddha may all good fortune be yours at all times.

May the blessing of good fortune be yours, may all the devatās protect you. By the power of the Dharma may all good fortune be yours at all times.

May the blessing of good fortune be yours, may all the devatās protect you. By the power of the Sangha may all good fortune be yours at all times.²

The one who is leaving then changes his wet clothing for the garb of a laymān. Upon his return he bows three times and presents robes and gifts to the monks. They chant the *Anumodanarambha* and *Samannanumodana* gāthās and end with,

You have received the benefits and attained unto peace that is in the religion of Buddha. May no disease but only happiness come to you and your relatives.³

1. SMP, Vol. I, p. 112.

2. Ibid. p. 127. This is a part of the *Manggala Cakravala Paritta*.

3. SMP, Vol. I, p. 113.

As these are being chanted the one who is leaving should Truat Nam, and at the conclusion of the ceremony bow three times to the image of Buddha.

If a monk is certain that he wants to leave the Sangha he repeats but once the statement, "I hereby take leave of the Sangha, may you all remember me as a layman." But if he is not certain that he wishes to leave he must repeat this until there is no longer any doubt left in his mind. This must be explained by the testimony of those who have taken leave. One well-educated man said that to his surprise, as he attempted to give the formula, tears come to his eyes at that point and for ten minutes he choked up and could not speak. Some men, thinking to leave the Order, have been quite unable to declare audibly their intention of leaving and have therefore remained in the priesthood all their lives. The large number who voluntarily remain in the monastery when they are free to leave at any time indicates that they find the life of meditation, study, devotion and freedom from worldly cares to be very congenial. Unlike some of the monastic Orders of the West, in the Buddhist Sangha they do not necessarily take the vows for life. Neither do they till land nor perform manual labor as in the West, although they are careful to keep the temple grounds swept clean, and they sometimes assist with brick-laying when a new temple is being built, or follow hobbies that employ hands and minds.¹

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1. The extraordinary zeal shown by the Thai in keeping door-yards and temple grounds well swept requires some explanation. The most obvious reasons are that absence of dead leaves reduces the fire hazard, the danger of snakebite, and the trampling of insects which might be taking shelter under leaves.

CHAPTER VI

HOME AND FUNERAL CEREMONIES

* * *

1. Household rites

"The Buddha prescribed no ceremonies for births, deaths and marriages and apparently expected the laity to continue in the observance of such rites as were then in use."¹ This tacit approval of existing Hindu rites provided a place for Brahman priests in the midst of Buddhist communities, or failing these, it opened the way for Buddhist monks to participate in certain household ceremonies of Brahmanic origin. Today in Thailand a few Brahman priests assist at court ceremonies and a place is provided for the astrologer Horacārya) at birthday celebrations. King Mongkut deliberately substituted Buddhist chants for Brahman sūtras in royal birthday services and the common people of necessity have turned to the bhikkhus for help in house-warmings, funerals and illnesses when no Brahmans were available. The resulting ceremonies are brief for the most part; having no sanction in the Vinaya and no connection with the temple they are rites not normally associated with monastic life.

Use of lustral water and charms.

Lustral or *mantra* water is prepared, blessed, or used at most *mangala* or good-fortune ceremonies, and it plays a part in nearly every important Buddhist rite. In consecrating the water a sincana cord of untwisted cotton is tied about a bowl of water and conducted to a row of officiating monks. These sit with palms of hands together in a worshipful

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1. Sir Charles Eliot, *Hinduism and Buddhism*, Vol. II, p. 120

attitude and thus support the string as it rests on their fore-fingers. Lighted candles are stuck on the rim of the bowl of water or on the lid covering it. The act of consecration is performed by chanting parittas from the Seven Tamnan or the Ratana or Dhajagga suttas. During the chanting it is customary at a certain point to pick up one of the lighted candles and drop some wax into the water, and later to extinguish the candle entirely by submerging it. This is done at royal ceremonies when the Ratana Sutta is used; at the words "khanam puranam ("the former things are ended") a monk removes the cover of the vessel, takes a candle and making a circular motion drops some wax into the water. When they reach the words, "They have wisdom, they are extinguished like a flame," the candle is immersed in the water and the cover replaced.

Lustral water is sprinkled on images, new temples, cetiyas and on people as a mark of devotion or respect. It is also put to magical uses by self-made medical practitioners and by laity who bathe in it to ward off danger or achieve a blessing. By some it is applied to parts of the body as remedy for various afflictions including broken bones.

A paritta used in making lustral water at ordinary services is the:

Namokarathaka

I humbly bow to the Blessed One, Arahant, supreme Lord Buddha who sought that which is of great worth.

I humbly bow to the great Dharma which he rightly proclaimed in this religion.

I humbly bow to the great and noble Sangha, pure in conduct and thought.

Doing obeisance to the Three Gems that are referred to by saying "Om," that is "Aw, oo, em," is beneficial.

I humbly bow to this Triune Group that is without fault.

By reason of this obeisance may all misfortune be avoided.

By reason of the power resulting from this worship may good fortune come at all times.

By the power which may be derived from this worship may we receive strength in this good-fortune ceremony.

At royal or important ceremonies the *Ratana Sutta* is used in consecrating lustral water. The opening verses are:

May all the spirits, whether devatās of the earth or of the air, who have assembled here,—may they all be of joyful heart. May (you) hear the teaching with respect. May all ye pretas hear the holy paritta and establish friendship with mankind. Mankind offers sacrifices by day and by night, therefore be ye not heedless but lend thy protection.

The candle is extinguished at the 14th verse, which reads:

The wise who have destroyed their seeds (of existence) and whose desires do not increase, go out like this lamp.

The use of charms and amulets to ward off danger, illness, and evil spirits, particularly from children, is common in outlying country districts. Sometimes the amulets are thin pieces of brass or silver carrying inscriptions and rolled as cylindrical beads about a string. One amulet considered a love charm was examined and found to consist of four thin brass sheets about one by two inches in size. Each contained a row of numerals from one to seven with one line of Pāli in Lao (Northern Thai) script written above and one below the numerals. On these four plates was written:

He who has mettā is beloved not only by mankind but by angels.

He who has karunā is beloved by the Sangha and angels.

He who has a heart filled with karunā is loved by parents and rulers.

Therefore he whose heart is filled with mettā and karunā is beloved by the righteous and will have long life.

The numbers corresponded to the days of the week indicating that the charm was to be reflected upon daily.

The most popular amulet is a small image of Buddha attached to a gold chain worn around the neck. The sacred sincana cord blessed by the monks is put to many uses such as at weddings, housewarmings, and funerals.

Weddings

The celibate bhikkhus, trained to view woman as a snare and a source of temptation, have no part in the actual marriage ceremony but may be called upon to invoke a blessing upon the new dwelling or quarters of the bridal pair.

The wedding ceremony, when not simply a civil rite with almost no formality, is Brahmanic in its features. The bridal couple kneel on cushions before their relatives and selected guests and a few persons of distinction tie sacred threads to the wrists or heads of the pair. Friends then file past pouring lustral water from conch shells upon their hands and at the same time invoke a blessing. If monks appear at the home at all it is usually before the ceremony to chant a few sūtras appropriate to an auspicious (*manggala*) occasion, and then depart. Occasionally they remain for a time in a pavilion near the house, or on the veranda. The sūtras most used on such occasions are:

Namo

Saranagamana

Namakārasiddhi Gāthā

Namokāratthaka Sutta

Ratana Sutta (introduction)

Parittas from the Seven Tamnan.

Birthdays

Birthdays are celebrated in part by offering food to a chapter of monks and obtaining the good-fortune blessing of their chants. The most significant birthday is the sixtieth, completing five cycles of twelve years each, the last twelve having taken the celebrant through the years of wisdom and experience.

To bestow the blessing of good fortune the monks chant the Merit-Making-for-Age service, *tham punna ayu*. The parittas most used are:

- Namo
- Mahākāruniko Nātho
- Ratana Paritta
- Khandha Paritta
- Atānātiya Paritta
- Dhammacakkappavattana
- Bojjhanga Paritta

The Bojjhanga Paritta

There are seven requirements, namely: recollection, investigation, energy, joy, serenity, contemplation, and detachment which the Holy Muni, who saw the whole Dharma, taught to mankind that they might attain to the highest knowledge, to Nibbāna, and to enlightenment. By proclaiming this truth may blessing come to you all.

Once the Lord Buddha saw that Moggallana and Kassapa were seriously ill. He taught them the seven requirements and they became so absorbed in the teaching that they became well. By proclaiming this truth may blessings be yours at all times.

Once a king suddenly became ill. He sent for Cunda Thera who recited the requirements which so rejoiced

the heart of the king that he became well. By proclaiming this truth may blessings be yours at all times.

All illness the three great hermits have cast off, even rebirth, as the Way has expelled evil. By proclaiming this truth may all blessings be yours at all times.

A chant which has been used extensively in the past at birthday ceremonies is the *Sado Phra Gro* or "Releasing Bad Luck." This was originally a Brahmanic rite but in 1878 it was modified by replacing Brahmanic texts with Buddhist suttas. The *Kamlang Van* or auspicious number attached to each of the nine planets was retained. These are:

Planets.	Auspicious Numbers.
Sun (Sunday)	6
Moon (Monday)	15
Mars (Tuesday)	8
Mercury (Wednesday)	17
Jupiter (Thursday)	19
Venus (Friday)	21
Saturn (Saturday)	10
Rāhu (Ascending node of the moon)	12
Ketu (Descending node of the moon)	9

Rāhu is the head and Ketu is the tail of a heavenly monster that swallows the sun and moon during eclipses. In addition to the Kamlang Van or number sacred to each planet there are special gāthās assigned to each planet. Thus to Jupiter is assigned the opening verses of the Mora Paritta and the auspicious number is nineteen; to do honor to Jupiter or take cognizance of Thursday those verses should be repeated nineteen times. To Release Bad Luck, (*Sado Phra Gro*) at a Royal Birthday service the special gāthās for all the planets are recited and each gāthā is given as many repetitions as the auspicious number assigned to that planet.

A person other than the King may celebrate his birthday by inviting a chapter of monks to come and chant

appropriate suttas including those used in the Sado Phra Gro ceremony.¹ Appropriate suttas are the Mettānisangsa Sutta, Khandha Paritta, and the:

Devatadissadakkhinanumodana Gatha

Pundits living in any place, who are careful to keep the precepts and observe the ascetic virtues, those you should feed and care for. The devatās dwelling in any place should be worshiped with offerings too. The devatās that have been worshiped, those you should worship; those places that have been reverenced, those you should reverence. You ought to care for them as a mother cares for her son. Men who have the help of the devatās generally see their work prosper at all times.

Sado Phra Gro Parittas, used at Birthday Ceremonies.

Mora Paritta

Planet,—Sun

Auspicious number, 6.

The Sun is the great eye of the world; it is the color of gold; it makes the earth bright and gives light at dawn.

Therefore I bow to the sun which is the color of gold, makes the earth bright and gives light at dawn. We whom you have ruled over today should be happy throughout the day.

All the brāhmaṇas who have attained knowledge of all the Dharmas receive my obeisance, those brāhmaṇas protect me.

* * *

1. The former Prince of Chiangmai invited a chapter of monks to chant the Sado Phra Gro service at his home, Oct. 10th, 1937, on his seventy-fifth birthday. The following morning the monks recited the Bidhi Sub Ayu service and chanted the Seven Tamnan and the Unahisavijaya Sutta.

I bow to all the Buddhas; I bow to the highest Wisdom; I bow to all those who have escaped; I bow to the highest Dharma.

The peacock (Mora) utters this paritta, then wanders afield to seek food.

The Sun is the great eye of the world, it is the color of gold. It makes the earth bright, then it fades away:

Therefore I make obeisance to the Sun whose color is like the color of gold, which makes the earth bright. We all, whom you have ruled over this day, should be happy throughout the night.

All the brāhmaṇas who have attained knowledge of all the Dharmas, those brāhmaṇas receive my obeisance, those brāhmaṇas protect me.

I bow to all the Buddhas; I bow to the highest Wisdom; I bow to all those who have escaped; I bow to the highest Dharma.

The peacock utters this paritta then completes his existence.¹

Sutra for the Moon.

(Yandunnimittam Avamanggalanca)

Planet,—Moon.

Auspicious number, 15.

Evil omens and inauspicious circumstances, the cries of birds that are dissatisfied, unlucky sins, evil dreams that do not please,—these there are. May these things perish by means of the power of the Lord Buddha.

Evil omens and inauspicious circumstances, the cries of birds that are dissatisfied, unlucky sins, evil dreams that do not please,—these there are. May these things perish by

* * *

1. SMP. Vol. I, pp. 84-87.

See D. J. Gogerly, *Ceylon Buddhism*, Vol. 2, 1908 p. 353.

means of the power of the Dharma.

Evil omens and inauspicious circumstances, the cries of birds that are dissatisfied, unlucky sins, evil dreams that do not please,—these there are: May these things perish by means of the power of the Sangha.¹

Karaniyametta Sutta (Introduction)

Planet—Mars.

Auspicious number, 8

The demons (yaksas) do not display their horrible characteristics because of the power of the parittas.

Men who are not lazy by day or by night come and follow the teaching of the parittas.

To fall asleep and sleep is happiness, free from the sight of filthy dreams. We chant the parittas filled with grace, especially this one.²

Khanda Paritta (Introduction)

Planet,—Mercury.

Auspicious number, 17.

The parittas make the poison of deadly creatures innocuous, (or) like precious medicine embued with heavenly mantras. The parittas ward off all other dangers from all creatures. By all means, in all places and at all times we chant such parittas.³

Mora Paritta (Introduction)

Planet,—Jupiter.

Auspicious number; 19.

The hunters, even though they seek for a long time, are not able to catch the peacock.

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1. SMP. Vol. I, pp. 109–110.

See D. J. Gogerly, *Ceylon Buddhism*, Vol. 2, 1908. p. 336.

2. SMP. Vol. 1, p. 76.

3. Ibid. p. 80.

He who has complete Wisdom has the best kind of protection along with the parittas.

We chant the paritta that the Lord Buddha called the Brahma Mantra.¹

Dhajagga Sutta (Introduction)

Planet,—Venus.

Auspicious number, 21.

All creatures meet their Refuge in the air as well as on the earth and at all times.

There is no counting the creatures who have escaped from the net, namely misfortune of all kinds, such as arises from animals and demons and robbers especially,—by reflecting on the parittas.

We chant such a paritta.²

Angulimala Paritta.

Planet—Saturn.

Auspicious number, 10.

Behold, O sister, since I have been born an Aryan I have not deliberately killed anyone. Because of this true declaration may happiness come to you.³

Suriya Paritta Patha.

Planet,—Rāhu.

Auspicious number, 12.

We ask you, Rāhu, why you hasten to release the Sun. You have a form that is sad, do you fear? Why do you stand impassive?

Rahu replies, "My head ought to break into seven pieces. While I have life I have no happiness if I don't release the Sun because I fear the Buddhist gāthās."⁴

1. SMP. Vol. I, p. 84. See Jataka Tale No. 159.

2. SMP. Vol. I, p. 87.

3. Ibid. p. 107. For reference to this episode see *The Sacred Books of the Buddhists*, Vol. VI., p. 54.

4. Trans. from SMP. Vol. II, p. 43.

Jayanto Paritta.

Planet,—Ketu.

Auspicious number, 9.

The Lord Buddha fought against Māra at the foot of the Bodhi tree and conquered. He rejoiced in the great celebration of all the Buddhas. He caused rejoicing among the Sakya Lords who said, "He has conquered Māra at the unconquered throne, the victory throne on the Lotus leaf, as the Earth is a witness." May you conquer likewise.

All creatures when behaving righteously call that time auspicious, fortunate, bright, glorious, a good time, a good moment, true worship.

All who practice restraint have bodily karma that is right worship, speech karma that is right worship, heart karma that is right worship, desire that is right worship.

All men performing karma that is right worship receive benefits that constitute right worship.¹

Illnesses

A ceremony somewhat akin to this, known as the *Bidhi sub ayu*, or "Ceremony to continue life," is sometimes used in cases of illness in northern Thailand. This was originally a Brahman rite which became rooted in the country; when the Brahman priests left, the task of conducting it devolved upon the Buddhist monks. At this ceremony various symbols representing a tree, a bridge, some fish and few birds are set up as pictorial aids to the story of a youth whose life was prolonged by his kindness to animals. After various parittas are chanted a popular Jātaka tale called *Unahisavijaya* is used. The following is a summary of a copy written on palm leaves in Lao script.

* * *

1. "Right worship" is literally "performing pradakasina," i.e., show devotion by circumambulation.

Unahisavijaya.

Behold, O listeners, these words that I have heard are the words which Ananda Thera spoke to all the arahants. Once the Blessed One, the omniscient, our Lord Buddha, was in the Tāvatimsa or Second Heaven where Indra sat on the Pandukambala throne...

It was then prophesied to a devatā named Supatitthita that he had come to the end of his merit and that he must suffer a thousand years in hell and afterwards be born in seven states of suffering as a hawk, a vulture, a turtle, a pig, a dog, a deaf person and a blind person. Phya Indra heard of this dire prophecy and suggested that they go and see the Lord Buddha.

Said Indra, "The Lord Buddha is now preaching the Abhidharma to all the devatās in the heavens. Let us go to the abode of the Lord Buddha."

The devatā heard the word of Phya Indra, and taking a few things such as a lamp, flowers, perfume, incense and candles, went to the abode of the Lord Buddha. They bowed...and said... "O Lord, why must he suffer rebirth seven times?"

Then Buddha answered, "This devatā was once a man of much goods. When the disciples of Buddha came begging he did not give to them, not even a little, but usually cursed them in many ways. For this reason he will be born a pig."

"O Lord Buddha, why must this devatā be born a dog?"

"Behold, great Lord (Indra), in former times this devatā usually criticised and despised the disciples of Buddha who keep the precepts, and he did not appreciate the grace of the Three Gems. Therefore he must be born a dog."

"Why must this devatā be born deaf?"

"Behold, Lord Indra, this devatā was once a man who went to hear the Dharma but did not pay strict attention but gave heed rather to useless words, coarse words. For this reason he shall be born deaf."

Then Indra bowed to the Lord Buddha and asked, "For what reason will this devatā be born blind?"

He answered, "This was once a man who, whenever the disciples of Buddha, or beggars, came around, saw them but pretended not to see them. For this reason he shall be born blind."

Phya Indra bowed to the Lord Buddha and said, "O Lord, what refuge is there for this devatā that he may continue long in this heavenly land?"

The Lord Buddha replied, "The Unahisavijaya, great Lord,—this Dharma is the great remedy in this world. Listen to this Dharma. This Dharma gives benefit to men and devatās that they may live to the end of a kalpa. Whoever hears this Dharma is thereby freed from fines imposed by overlords, from the bites of pretas, or the burning of fire, and he escapes from floods, from tigers that would devour and serpents that would bite and cause death—except in the time appointed for death to come. Such a devatā will have happiness at all times by reason of the power of the Dharma named Unahisavijaya."

Whoever listens to this Dharma and offers in worship (a copy of) this Dharma named Unahisavijaya, whoever reads it and remembers it and respects it, he shall increase in knowledge and true happiness.

Whoever, with a heart filled with devotion, writes or causes to be written three copies of this Dharma of the Blessed One, or if unable to do that gives two copies, or

failing that gives one copy or one sermon from it,—he will have long life. He who is unable to write should get another to write for him and offer it in worship as if it had been written by himself. Also the act of writing the Mahā Vessantara and the Parivara by one's self produces great merit.

Whoever gives food to the extent of his ability receives great reward of merit. The devatā who give *Khao jivit*¹ will have long life filled with the four kinds of happiness, even as the Lord Buddha declared saying, "Whoever has made much merit by his own efforts and thought, such merit will go to his deceased relatives so that they will escape all suffering and will enjoy all bliss."

Supatitthita, the devatā, spent all his life in heaven because he heard the preaching of the Dharma by the Lord Buddha.

Due to the influence of education upon clergy and laity the use of such popular Jātaka tales as Unahisavijaya is becoming less common as time goes on. The appeal of this Jātaka for the layman is,—long life in heaven rather than Nibbāna, salvation by way of works,—by copying and giving this scripture to the temple, with merit rising in such abundance that deceased relatives may share therein. For the monks it has its charm as well,—it portrays Buddha as one greater than Indra, one who provides a way of escape from hell; it explains the law of Karma, gives every encouragement to the support of the Monastic Order and teaches that the laity should not only listen attentively to the reading of the Dharma but should

1. *Khao jivit* "Food of life," is food offered by a layman who fasts in order that he may feed the monks.

see that the temple is well supplied with palm leaf manuscripts—the very copying of which increases devotion among the worshipers.

Closely related to the *Bidhi sub ayu* rite mentioned above is the old ceremony of *Abadhabinasa*, or "Ceremony for grave illnesses," which was once observed in Bangkok on a great scale during smallpox and other epidemics. In particular it was used during the cholera epidemics of 1811 and 1820. During this ceremony, now abandoned, the gates of the city were closed and the doors of the palace sealed with paper. Sacred strings were put around the Throne Hall and all the palaces. Charms and amulets were worn by the people, guns were fired, monks went about the palace grounds sprinkling water and sand, and the Emerald Buddha was taken out in procession on the last day of the waning moon. During this period the *Atānātiya Sutta* and the *Ratana Gāthā* were chanted.

Consecrating a New House.

It is quite common to secure the aid of a chapter of monks at the dedication of a new building or at a house-warming. The following invitation to the dedication of a new house reveals the customary procedure:

On March 7, at 4.00 p.m., seven monks will chant the Buddhist mantras.

On the 8th at 7.30 a.m., food will be presented to the monks who chanted the previous day. When they have finished eating there will be the ceremony of entering the new house.

Therefore we take pleasure in respectfully inviting you _____ (name) to take dinner with us at 6.30 p.m. March 8, on this auspicious occasion.

Respectfully yours, (name of host and hostess).

The sūtras chanted on this occasion are similar to those used at weddings.

A feature of a housewarming is the sprinkling of lustral water in each room by a monk or layman with the aid of a tuft of leaves or grass. Sometimes a sincana cord is placed along the fence surrounding the premises to ward off evil.

2. Funeral rites.

Funeral rites are the most elaborate of all the life-cycle ceremonies and the ones entered into most fully by the monks. It is a basic teaching of Buddhism that existence is suffering, *dukkha*, whether birth, daily living, old age, or dying. This teaching is never in a stronger position than when death enters a home,—indeed Buddhism may have won its way the more easily in Thailand because it had more to say about death and the hereafter than had animism.

The people rely upon monks to chant the sūtras that will benefit the deceased, and to conduct all funeral rites and memorial services. To conduct the rites for the dead may be considered the one indispensable service rendered the community by the monks. For this reason the crematory in each large temple has no rival in secular society.

The idea that death is suffering, relieved only by the knowledge that it is universal, gives an underlying mood of resignation to funerals. Among a choice few there is the hope of Nibbāna with the extinction of personal striving; among the vast majority there is the expectation of rebirth either in this world, in the heaven of Indra or some other, or in another plane of existence, possibly as a spirit. Over the basic mood of gloom there has grown up a feeling that meritorious acts and the grace of Lord Buddha can aid the condition of the departed. Not all the teaching of *Anatta* (not-self) can quite eradicate anxiety lest the deceased exist as pretas or as beings suffering torment. For this reason relatives do what they can to ameliorate their condition.

According to tradition, when a person is dying an effort should be made to fix his mind upon the Buddhist scriptures or to get him to repeat one of the names of Buddha, such as *Phra Arahant*. The name may be whispered in his ear if the person is far gone. Sometimes four syllables which are considered the heart of the Abhidharma, *ci, ce, ru, and ni*, representing "heart, mental concepts, form and Nibbāna" are written on a piece of paper and put in the mouth of the dying man. It is hoped that if the last thoughts of the patient are directed to Buddha and the precepts, that the fruit of this meritorious act will bring good to the deceased in his new existence. In a village, at the moment of death the relatives may set up a wailing both to express sorrow and to notify the neighbors who will then come to be of help.

After death a bathing ceremony takes place in which relatives and friends pour water over one hand of the deceased. The body is then placed in a coffin and surrounded with wreaths, candles and sticks of incense. If possible a photograph of the deceased is placed alongside, and colored lights are suspended about the coffin. Sometimes the cremation is deferred for a week to allow distant relatives to attend or to show special honor to the dead. In this case a chapter of monks comes to the house one or more times each day to chant from the Abhidharma, sometimes holding the *bhusa yong* ribbon attached to the coffin. Food is offered to the officiating monks as part of the merit-making for the deceased.

This food offered in the name of the dead is known as *Matakabhatta* from *mataka* ("one who is dead"). The formula of presentation is:

Reverend Sirs, we humbly beg to present this mataka food and these various gifts to the Sangha. May the Sangha receive this food and these gifts of ours in order that benefits and happiness may come to us to the end of time.

At an ordinary funeral in northern Thailand the cremation takes place within three days. The neighbors gather nightly to feast, visit, attend the services and play games with cards and huge dominoes. The final night is the one following the cremation. On the day of the funeral an orchestra is employed and every effort is made to banish sorrow, loneliness and the fear of spirits by means of music and fellowship. Before the funeral procession begins the monks chant a service at the home and then precede the coffin down the steps of the house,—stairs which are sometimes carpeted with banana leaves. It is felt that the body should not leave the house by the usual route, but instead of removing the coffin through a hole in the wall or floor, which is sometimes done, the front stairs are covered with green leaves to make that route unusual.

The procession to the cremation grounds is often led by a man carrying a white banner on a long pole. He is followed by some elderly men carrying flowers in silver bowls and then by a group of eight to ten monks walking ahead of the coffin and holding a broad ribbon (*bhūsā yong*) which extends to the deceased. Often one of the monks repeats portions of the Abhidharma en route. The coffin may be carried by pall bearers or conveyed in a funeral car drawn by a large number of friends and relatives who feel that they are performing their last service for the deceased and engaged in a meritorious act while doing so. If the procession is accompanied by music the players may ride in ox carts or in a motor truck at the rear. During the service at the cemetery the monks sit facing the coffin on which rest the *Pangsukūla* robes. After the chanting the coffin is placed on a pyre made of brick; the people then come up with lighted torches of candles, incense and fragrant wood and toss them beneath the coffin so that the actual cremation takes place at once. Later the ashes may be collected and kept in an urn.

Frequently the bodies of prominent or wealthy persons are kept for a year or more in a special building at a temple. Cremations are deferred this long to show love and respect for the deceased and to perform religious rites which will benefit the departed. In such cases a series of memorial services are held on the seventh, fiftieth, and hundredth days after the death. In one instance a wealthy merchant did not cremate the body of his daughter until he had spent all her inheritance in merit-making services for her. Another merchant spent the ten thousand baht insurance money received on the death of his small son entirely for religious ceremonies.

As long as the body is present the spirit can benefit by the gifts presented, the sermons preached and the chants uttered before it. This thought lies back of the use of the *bhusa ymg* ribbon which extends from the body within the coffin to the chanting monks before it, the dead may thus have contact with the holy sūtras. When the body is cremated the spirit is more definitely cut off from this world, it is best therefore not to force that spirit to enter the preta world finally and irrevocably until it has had the benefit of a number of religious services designed to improve its status.

At cremations it is quite common for wealthy people to have printed for distribution books and pamphlets setting forth Buddhist teachings in the form of sermons, essays, translations of the sūtras, historical sketches and explanations of ceremonies. Such books, numbering in the thousands, are not only a tribute to the dead and a means of making merit but they have practical value as well.

On the fly-leaf of a book entitled *Dasajati* (The Ten Births), given to the leader of a chapter of monks, was written:

On the occasion of the 100th day rites for my mother, Kon Dibaya, this book is given to make merit for her in that other world,—if it is possible for her to receive

it and to know. May she receive the benefit of this merit-making gift that I offer for her in this world, and may she rejoice in receiving the merit that I now make for her.

In a sermon entitled *Tirokuddakanda Sutta*, printed on a palm leaf olla, the subject of offerings for the dead is discussed:

It is taught in the *Janussoni Sutta* that Jānussoni the Brahman went to the Lord Buddha and said, "O Lord Gotama, I am of the Brahmans who usually give offerings to deceased relatives and who wish those relatives to receive the benefits of such gifts. Will the dead get the benefit of this giving?"

Buddha replied, "Behold, O Brahmans, those who have lived righteously usually go to heaven and become devatās and men feed them with food for devatās and men. If offerings of food are not made they do not eat.

✓ They are in a condition to receive such gifts.

Those who are evil are, in some cases, born in hell or as animals and must feed themselves upon food fit for such, and the gifts given in this case do not reach them. They are not in a condition to receive gifts.

Some who do evil become pretas when they die and must eat the food of pretas and they can be fed by their living relatives. Their condition is such that they can receive the benefits of giving.¹

To be effective, gifts intended to reach the pretas must: (i) be definitely offered for the sake of the dead; (ii) be presented to members of the Sangha; (iii) the gifts must be

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1. By Pin Don, "P. 8", in *Tirokuddakanda Sutta*, subtitle (translated) "The result of merit from offering gifts to Pretas." Bangkok, Akasarasobhana Press, 1936, page, 4.

received by the pretas with thanksgiving—the ability to receive a gift with joy is a sine qua non of gift transference. Nevertheless, if the deceased has been reborn in some form in which he cannot receive the gifts or benefit by them, still the merit made by such giving does not fail to produce fruit. The donor gets a name of being one who shows proper respect and concern for his relatives, he sets others a good example, and by thus presenting food to the bhikkhus he makes merit for himself.

The pretas of dead ancestors gather where food is offered and receive the food with thanksgiving and give a blessing saying, "We are made happy by reason of the support given us by our relatives. May these our relatives have lives filled with happiness. They will not lack the result of merit by reason of these offerings." Pretas have no means of making a living, they are dependent upon the offerings of relatives.¹

Prince Vajiranavaroros wrote:

It is very difficult to make merit for the dead in just the way the living desire because it does not appear in what form they are reborn. With difficulty do those who have died receive the gifts with thanksgiving (*anumodana*). We ought to make merit while we are still living and then that merit will not disappear when we are dead. If we wait until we die and then expect others to make merit for us,—who will guarantee that we shall get it? No one can make merit for another unless the recipient can receive it with thanksgiving.²

One more reference to gifts for the dead may be cited, this from a model ending for a cremation sermon:

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1. From a printed palm leaf olla entitled *Anisansa Hna Sob*, Bangkok, Sin Jan Sen Press, 1937, p. 5.
2. PDPMT. pp. 71-72.

At the conclusion of this sermon may all of you benevolent ones pour the water into the good earth in token of presenting gifts of merit for the sake of the ancestors who have passed away.

May the dead who have heavenly eyes and ears, see and know of these gifts and accept them with thanksgiving and be helpful friends. May plenty, satisfaction, beauty and prosperity be to them in the measure of the fullness of the ocean¹

The reference to pouring water into the ground made in the above passage indicates a *daksinodaka* or pouring of water to signify transfer of ownership when a gift is presented,—a custom derived from India. It is understood by some worshipers to mean that the dead will receive a pool of water being poured on the ground, as if the water were a thing given instead of being the symbol signifying that a gift had been presented that could not be given over by hand.

A distinction should be made between Buddhist offerings for the pretas,—which are given to the bhikkhus that merit (and food) may be transferred to the dead, and animistic offerings to pretas and spirits presented in trays hung in trees or placed by the roadside. In rural Thailand the latter form of giving is fully as prevalent as the former.

The following announcement indicates funeral arrangements for middle class people:

On October 3 at 4.30 p.m. a chapter of seven monks will chant at the home of the deceased. At 7.30 p.m. there will be a preaching service after which the Abhidharma will be chanted.

On October 4 the monks who chanted on the preceding day will be fed and the *pangsakula* cloth presented. At 3.00 p.m. there will be a preaching service and *pangsakula* cloth will be presented, thereafter the body will be taken to the cemetery for cremation.

* * * 1. Gu Moe Sombhar, p. 570.

Sometimes the printed funeral announcement states that a certain member of the family will enter the Order as a novice at a given date to make merit for the deceased.

At the funeral of a prominent merchant the Abhidharma was chanted from 11.00 p.m. until dawn on two successive nights. The announcement for the day of cremation then read:

At 1.00 p.m. the body will be taken to the cemetery of Wat Jaya Mangala, bathed, and placed on the pyre. The pangsukūla rites will be performed, then friends and relatives will perform the *pradaksina* ceremony marching three times around the pyre.

Then the fire will be lighted and monks will chant the Abhidharma while it burns. Gifts will be distributed to the people in attendance.

On March 20, at daybreak the bones and ashes will be gathered up. At 10.00 a.m. the ashes will be enshrined at Wat Jaya Mangala, which will complete the rites.

On the day of cremation monks invariably receive pangsukūla cloth of yellow or white. This is a means of showing gratitude for the services of the monks and is an act for which special merit accrues to the dead. By draping the cloth across the coffin the laity enable the monks to follow Buddha's injunction to get their robes from burying grounds. As the monks pick up this cloth they chant a Pāli gāthā:

All the sangkhārā which causation has brought together are not permanent; they arise and disappear; they arise and are extinguished; they are not permanent and abiding. When the sangkhārā, name, form,—the five khandhas, become quieted or stopped, peace ensues, and that which causes suffering, namely birth, old age, and death no longer afflict (men).

The cremation of a king or a member of the royal family who is of high rank takes place within a specially constructed pavilion called a *Phra Meru*. While this is only

a temporary structure of wood and cloth it is of great beauty. Meru is the legendary mountain which forms the axis of the world; this building, placed on a high base, combines some of the features of a mountain and a palace.

The funeral urn is placed in the center of this square pavilion and can be approached on each side by a flight of steps. The roof of the pavilion is terraced and rises sharply to a spire and the whole structure glows with colors in which gold usually predominates. Adjacent to the Phra Meru may be other pavilions for the monks, the chief mourners and high personages in attendance. The urn for royalty is of copper about which is placed a detachable sheath of gold, heavily embossed and studded with gems, and which tapers up to a spire at the top.

The urn is conveyed to the Phra Meru grounds on a heavy car drawn by mourners and attendants. The car has a high terraced platform beautifully carved, covered with gold, and surmounted by a catafalque which shields the urn. Sometimes the procession is led by a noble who rides in state and scatters rice as an offering to the spirit of the dead. Behind him in another conveyance rides a monk of high rank who recites stanzas of the Dharma. A broad white bhūsā yong ribbon connects the chair of this monk with the urn of the deceased. In quite recent times these two men have ridden on elephants or in carriages drawn by horses. The procession is accompanied by a band of red-clad musicians using ancient trumpets and drums, the latter beaten with the bare hand with a muffled sound. The music is shrill, weird and sad. In a great procession there may be two hundred people pulling the funeral car, accompanied by detachments of soldiers, companies of men dressed in medieval costumes and scores of mourners both men and women.

Upon arrival at the cremation grounds the urn is borne three times counterclockwise around the Phra Meru and then

placed on the raised platform within. Later the relatives and close friends may circle the urn three times again in the *uttaravattha* or "left shoulder towards the center" fashion observed on inauspicious occasions such as funerals. This custom of circumambulating the pyre is taken as an admonition to the living to remember that they will have to make the weary rounds of the three worlds, earth, heaven and hell, unless they follow the precepts which break the cycle of rebirth.

The procession usually arrives at the Phra Meru in the late afternoon; then follows shortly the ceremonial lighting of the pyre in which all participate. Each person brings with him, or is given, a torch of scented wood which has been cut into long shavings or ribbons and arranged loosely on a central stem together with the few sticks of incense. The person of highest rank lights his torch at a lamp at the foot of the stairs, then ascends to place it under the urn among the faggots of wood neatly gilded and varnished. His example is then followed by all the mourners. This act is purely ceremonial and the torches are quickly extinguished after being presented. The actual cremation takes place about midnight in the presence of close friends and the immediate members of the family. It should be noted that each torch is lighted from a common source; it is considered inauspicious for the living to pass the fire on from torch to torch at a cremation. The fire itself is often lit by the King and so possesses a certain sanctity. When the royal urn is used the outer casing of gold and gems is removed and the top of the copper urn taken off so that the flames can go up through it as through a flue. The next morning the ashes are collected and placed in a small decorated urn, which, in the case of a sovereign, is kept at the Grand Palace. Often a portion of the ashes are deposited in a temple, sometimes within a stupa.

Monastic Cremations

The funeral rites of venerable and high-ranking abbots are often elaborate and prolonged. Such a prelate has many monks and ex-monks who have been his disciples or who have served under him in the Sangha and consider him their guru. High honor of this kind was shown the late Prince Patriarch Kromluang Vajirayanawong who was a member of royalty, the King's preceptor, and chief prelate of the realm.

After his death 11 November 1958 his body was kept at Wat Bovoranives, his former residence, until the cremation 26 April 1960. Here daily services were held for the deceased for a long period. In January 1960 the Ecclesiastical Council instructed all monasteries to hold memorial services for the late leader. The King attended some of the services such as on the hundredth day. Funds were raised for a memorial building to be named Vajirayan Dharmasabha.

On 25 April 1960, the day before the Prince Patriarch's cremation, the King and Queen paid homage before the remains at Petchara Hall, Wat Bovoranives, attended a service and presented robes to forty attendant monks. On 26 April the body, in a golden urn, was taken to Wat Thepsirind in a procession led by two regiments of soldiers and including musicians, men in ancient garb carrying ceremonial parasols and banners, men pulling the funeral car, officials of the Ministry of Education, and others. Preceding the urn was a high prelate seated in an open palanquin reading from the Abhidharma. The King and Queen, high ranking officials in full dress with swords and decorations, yellow-clad monks in great numbers, and a large crowd of lesser officials and citizenry wearing black were present. After the final rites were held the cremation then took place in a permanent crematorium of great beauty, built in temple style, which had just been completed. On the following day Their Majesties attended the

rites in which the ashes of the deceased were collected and interred in the Phra Naga Hall of the Grand Palace.

Funeral Chants.

The Abhidharma is used at funerals both because it is considered to contain the essence of the teaching of Buddha and because it was used by Buddha when he preached to his mother after her death and ascension to the Tāvātimsa heaven. Reference to the Abhidharma in Thai often means the "*Phra Paramatthadharma*" or "*Phra Abhidhammattha Sangaha*" which is a commentary on the Abhidharma and considered as equally holy.¹ The eight hundred and fifty chapters of the Abhidharma have been condensed into nine in the Paramatthadharma.²

This help or commentary on the Abhidharma the great Ganthaśācana (scholar) whose name is Anuruddha, who was learned in the Tripitaka and especially in the philosophy of the Abhidharma, wrote as the summary of the teaching in the books of the Sattapakarana Abhidharma, which the victorious Teacher, Arahant, Supreme Buddha preached to his mother.

The seven books in the Abhidharma.....contain many teachings which ordinary men cannot easily understand. So Buddha's teachings and the different commentaries on the Abhidharma as the Athakatha, the Dikayojana and others were condensed into one book with nine sections in

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- 1. *Paramattha*, "highest wisdom" or "philosophy," *sangaha*, "to compile" or "arrange."
- 2. G.P. Malalasekera, *The Pali Literature of Ceylon*, "For nearly nine centuries the Abhidhammattha-sangaha has stood at the head of works on Abhidhamma, held in highest esteem by all Buddhists of the southern school. It gives in outline what the teaching of this part of the Doctrine meant to the ancient Buddhists, but it is no systematic digest of the Abhidhamma Canon." p. 171.

the form of gāthās which contain the essence of the Abhidharma Pitaka. In this careful true summary we have a correct rendering of Buddha's explanations in everything, and people can study and remember this easily.¹

The nine chapters of the Phra Abhidhammattha Sangaha are:

1. Citta Sangha (Heart or mind)	17 gāthās.
2. Cetasika Sangaha (Mental concepts)	25 gāthās.
3. Pakinnaka Sangaha (Assortment, list)	14 gāthās.
4. Vithi Sangaha (Way, path)	10 gāthās.
5. Vithimutta Sangaha (Way of escape)	11 gāthās.
6. Rupa Sangaha (Form)	14 gāthās.
7. Samuccaya Sangaha (Collection)	15 gāthās.
8. Paccaya Sangaha (Means, way)	10 gāthās.
9. Kammatthāna Sangaha (Meditations)	4 gāthās.

The central teaching of these chapters is considered to be Citta, Cetasika, Rūpa and Nibbāna, symbolized by the four syllables, "Ci, Ce, Rū, Ni." In chanting from the Abhidhammattha Sangaha at funerals the monks almost never recite a full chapter but choose a few gāthās from at least four chapters. The evening service at the home of the deceased consists of such gāthās together with some selections from the Abhidharma itself.

In northern Thailand it is the custom to hold a special service at the home on the night after the cremation, in which parittas from the Seven Tamnan are chanted to cleanse the house of ill luck or evil spirits. At the seventh-day rites a typical service includes the following chants:

Namo
Saranagamana
Pabbatopama Gāthā

* * *
1. *Phra Abhidhammattha Sangaha*, p. 1.

Ariyadhana Gāthā
 Anattalakkhana Sutta
 Buddha Udāna Gāthā
 Bhaddekaratta Gāthā
 Manggalacakkavāla
 Dukkhappattā¹
 Vipassanābhūmi Pātha²

Usually only a portion of the longer sutras are used at any one service unless chanting should be kept up by relays of monks all during the night. Sometimes the Desanā Sangiti Gāthā is used, which tells of the First Council when the bhikkhus under the leadership of Kassapa, Ananda and Upali met to rehearse the precepts of Buddha to determine the true Dharma. The Karmavācā,—a portion of the ordination service, is sometimes used in connection with funerals as the laity believe that its use improves the status of the dead.

Other chants used at funerals and memorial services are:

Adittapariyāya Sutta.
 Saccakiriya Gāthā
 Mahākāruniko Nātho³
 Dhammaniyāma Sutta
 Patthānamātikā Pātha
 Dhammasanginimātikā Pātha⁴

The Adittapariyāya Sutta is often used at the fiftieth-day rites and the Dhammaniyāma Sutta at services on the hundredth day. Memorial services may be held on anniversaries of the death of a relative.

Some of the chants mentioned above are as follows:

- * * *
1. SMP. Vol. I, pp. 51, 51, 332, 325, 220, 321, 333, 123 and 110 respectively.
 2. SMP. Vol. II, p. 11.
 3. SMP. Vol. 1, pp. 236, 326, 330.
 4. SMP. Vol. II, pp. 317, 16, 1.

Ariyadhana Gatha.

The faith of men is placed firmly in the Tathāgata Lord. The precepts of good men are not stained; (they) are the delight of the Arya Lord which the Arya Lord has praised.

Whoever possesses devotion to the Sangha and right views, such a man is declared to be not poor by the pundits. The existence of such a man is not useless. Therefore whenever a wise person reflects on the teachings of the Lord Buddha he should be filled with faith and the precepts, with devotion and knowledge of the Dharma.¹

Mahakaruniko Natho.

The Great Refuge of the World (Lokanātha) is filled with great mercy, filled with all grace for the benefit of all creatures. He reached supreme enlightenment. With this true declaration may all misfortunes be prevented from coming.

The Great Refuge of the World is filled with great mercy, filled with all grace for the help of all creatures. He reached supreme enlightenment. With this true declaration may all misfortunes be prevented from coming.

The Great Refuge of the World is filled with great mercy, filled with all grace for the happiness of all creatures. He reached supreme enlightenment. With this true declaration may all misfortunes be prevented from coming.

Pabbatopama Gatha.

As mountains are made of great rocks as high as the sky, which, rolling down, crush creatures in all four directions around them, so old age and death bear down

* * *
1. Ang. 4, 52, Vol. 2. p. 57. Samy. 55, 26, sect. 23, Vol. 5. p. 384.
Samy. 11. 2. 4. sect. 10, Vol. 1, p. 282.

upon all creatures whether kings or Brahmans or house-holders, whether common citizens or people of mixed blood or the coolie who carries out the refuse.

There are no exceptions, all suffer under this burden. An army with elephants is not able to fight against old age and death, or an army of chariots or of infantry. No one is able to conquer old age or death, whether by fighting or by incantations or by wealth.

Therefore people who are wise, when they see what is useful for themselves, ought to use their wisdom to put their faith in Buddha, the Dharma and the Sangha. Whoever keeps the Dharma with body, speech and heart, such a man is praised by pundits in this world, and when he leaves this world he enjoys happiness in heaven.¹

Bhaddekaratta Gatha

Wise men ought not think of the past, ought not hope for things in the future; that which is past is finished, that which has not yet come has not yet come.

Whoever sees clearly the things that now appear before him, his attention not wavering, will understand it and benefit by it.

We ought to burn up iniquity while it is today, who knows whether death will come tomorrow. We cannot withstand Maccu Lord (death) and his cohorts.

Wise men who have found peace, praise those who make use of the Dharma, endeavoring to burn up their iniquity by day and by night, even for one day.

Adittapariyaya Sutta (Introduction)

The Lord Buddha, possessing the highest virtues
Knew how to teach all kinds of people the way to attain
enlightenment.

* * *

1. Sam. 3. 335, sect 15. Vol. 1, p. 102.

The Dharma he taught them was for their character and behavior.

He taught the Adittapariyāya as a means of leading yogis to attain enlightenment, those who had been fire worshipers, enabling them to attain highest release.

We recite the Adittapariyāya Sutta which sets forth suffering in order that thoughtful people who wish to listen may ponder on these things.

Manggalacakkavala

By the power of the thirty-two characteristics of the great one, the Blessed Lord, Arahant, who attained enlightenment, who has wisdom without limits, great power and great virtue, who succeeded with glorious wisdom that knew power and victory, he was able to ward off all dangers.

- By the power of the eighty minor writings,
- By the power of the 108 kinds of good fortune,
- By the power of the radiance of six colors,
- By the power of the sacred head,
- By the power of the ten virtues,
- By the power of the transcendental virtues,
- By the power of the precepts, contemplation, wisdom,
- By the power of the Buddha Gem, by the power of the Dharma Gem,
- By the power of the Sangha Gem,
- By the power of might, by the power that is supernatural,
- By the power of strength, by the power of the doctrines of the Dharma,
- By the power of the 84,000 dharmas, by the power of the nine supreme laws,
- By the power of the eight-fold way,
- By the power of the eight stages of meditation,
- By the power of the six-fold supreme knowledge,

By the power of the four noble truths,
 By the power of the ten stages of knowledge,
 By the power of omniscience,
 By the power of metta, karuna, mudita, and upekkha,
 By the power of all the parittas,
 By the power of the remembrance of the Triple Gems,
 May all disease, sorrow, accidents, suffering, lamentation, and afflictions of yours disappear.
 May all dangers disappear, may all worthy thoughts of yours succeed,
 May you have long life, with good fellowship until you reach one hundred years.
 May all celestial deities who rule in the air, over forests, mountains, localities rivers, and the ocean, Follow and protect you at all times.

Tirokuddakanda Gatha

Pretas (spirits) returning to their houses sometimes stand outside the dwellings at the crossroads or the fork in the road, near the entrance to the houses. Food and drink and plenty of eatables are prepared, but the relatives do not remember these departed spirits by reason of karma.

But people who take pity on them, such people give drinking water and clean food as offerings to the spirits of departed relatives, who receive such offerings.

May all relatives who have left this world gather in places where offerings are made.

In thankfulness and respect, with much food and drink, (the pretas) say, "As we have received these things from relatives, may those relatives continue to live long. The offerings which the laity have made for us, will not be without a reward."

In the spirit world there is no farming, no herding no buying and selling, no money-changing.

Those who have filled out their time and have left this world
 Continue to exist in the preta world upon the offerings given
 in this world.

As rain falling on high ground flows to the hollows,
 So offerings given by people in this world will succeed in
 reaching the pretas.

As overflowing reservoirs fill up the ocean,
 So offerings by people in this world succeed in reaching the
 pretas.

Whoever recalls the help that another has given him in time
 past,

Saying "This person gave me this, that person did that for
 me, this person has been (like) a relative, a friend to me
 in this way,"

Such a one should present offerings for those who have left
 this world.

People ought not to weep, be sad, or lament in any way,
 because such weeping is not of use to relatives who have
 left this world.

The merit-making offerings which men give to the Sangha
 Will succeed in supporting those who have left this world for
 a long period of time.

A right regard for your relatives you have shown,
 And much offerings you have made for relatives who have
 left this world,

And you have increased the strength of the bhikkhus,—
 Merit in no small measure you have made.

CHAPTER VII

STATE CEREMONIES

* * *

State or official ceremonies are those sponsored by the King or the government to promote the welfare of the nation. Some rites are traditional, e.g., to insure good crops and general prosperity, and some are civil, to foster patriotism and national consciousness. Because the Buddhist Monastic Order is affiliated with the government, state ceremonies include religious services conducted by members of the Sangha.

1. New Year Ceremonies.

When in former times New Year's Day occurred in April it was associated with the change of seasons and agricultural prospects. Royal ceremonies were held necessary to ward off national calamities and to insure everyone an auspicious entry into the new year. The lengthy chants used on such occasions appealed to transcendent forces and benign deities for blessings and protection. Moving New Year's Day to the first of January (in 1941) robbed the day of much of its agrarian significance. Now, in keeping with the age, the ceremonies observed at official New Year's are few and brief as compared with the traditional rites of the past.

Formerly at New Year's officials took the "Oath of Allegiance" to the King, the Tonsure Ceremony was conducted for young princes, and the King visited different temples to present lustral water with which to sprinkle sacred Bodhi trees and images of Buddha. In the time of King Chulalongkorn two hundred monks took part in a general expulsion of evil from the kingdom. At this ceremony, called *Sambaccharahachinata*, the monks were arranged in ten groups placed in different parts of the city and at the principal gates of the wall, and there

they chanted the Atānātiya Sutta throughout the night. During this time one hundred and ninety-one guns were fired to frighten away malign influences.¹

Now in the nation's capital the outstanding feature of this national holiday is the wholesale feeding of monks on New Year's morning. At dawn hundreds of monks with their iron bowls proceed to certain large parks and there receive food offered by thousands of householders intent on starting the new year by making merit. On the preceding day the King and Queen, members of the royal family, and senior government officials present food to monks at the Grand Palace. Later there are New Year ceremonies in the Chapel Royal which include reverence paid to deceased members of the Chakri dynasty. In the evening the King gives a New Year's message to the nation. Chants appropriate for the royal ceremonies are:

INVOKING THE DEVATAS
 NAMO SARANAGAMANA PATHA
 MANGGALA GATHA
 RATANAPARITTA GATHA
 KARANIYAMETTA GATHA
 APPAMANO BUDDHO
 BOJJHANGGA PARITTA
 DIKKHAPATTA
 RATANATTAYAPPABHAVASIDDHI GATHA
 BHAVATU SABBAMANGGALANG
 NAKKHATTAYAKKHBHUTANAM
 ANUSSARANA PATHA

The sūtras designated particularly for New Year ceremonies are the Atānātiya Sutta, the Mahā Samaya Sutta, and

1. King Chulalongkorn, *Ruang Phra Rajabidhi Sip Song Du'an*, p.p. 152-155

the Dhammacakkappavattana Sutta.¹ An "Appeal to the Heavenly Powers," (*Prakat Devata*) is also used at New Year's. These powers include the Four Guardian Spirits of the four corners of the earth, the devatās, the chief Brahmanic deities, the demons, the Nāgas, the special angelic guardians of the nation and the *Phra Hlak Mu'ang* or guardian deity of the capital. A portion of this Appeal is as follow:

Prakat Devata

May enemies fear and plan no evil; may the members of the royal family, the soldiers and the civil offices be a loyal fellowship.

May no danger come to men, to four-footed or to two-footed creatures, and may plenty of rain fall in season throughout the land.

Come with open ears and listen to the Dharma. May the power of the Three Gems come and dwell in the ashes of former sovereigns and in these images of Buddha and in the Tripitaka,—which have been invited to take part in this ceremony. Grant that there may be good fortune to protect against danger throughout the kingdom.

May the power of the Four Guardian Spirits and all the heavenly beings bless the royal insignia, namely the golden bowl, the sword and all the weapons, the head dresses and crowns, the royal garments and armor, the different banners, the conch shell, ring, royal seal, amulets, holy water,—everything that is used in this ceremony that they

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1. The Atanatiya Sutta is trans. In *The Sacred Books of the Buddhists*, Vol. IV, pp. 189–197.

The Maha Samaya Sutta appears in Vol. III of the above series, p.p. 285–293.

The Dhammacakkappavattana Sutta appears in SBE., Vol. XI, p.p. 146–155.

may have power and effectiveness. May all human and non-human enemies become afraid by seeking these things in this ceremony and may they not have evil thoughts or intents. May the holy water distributed in these vessels be filled with the blessing of this chant. When this water is sprinkled on anyone may he escape all trouble, disease and danger.

.....

May all groups of devatās with right thoughts come and hear the Wheel of the Law, the Dhammacakkappavat-tana Sutta and the Mahā Samaya Sutta this night. May they guard the King whose name has been given in full.¹ May every group of spirits with wrong views, which are outside Buddhism, which are not able to guard the King and Queen, the women of the Palace and members of the Royal Family, relatives, officials, court poets, nuns, Brahmans and all people and all animals,—may those spirits retreat outside the border of the universe at once and not stay to hear a special chanting of the Atānātiya Sutta which one of the Four Guardian Spirits asked of Buddha.

This sutta threatens and drives away the pretas and all the demons, devatās, Nagas and creatures by means of the power of the Lord Buddha who commanded this sūtra to be read.²

King Chulalongkorn discussed the use of special sūtras at New Year's and the popular belief in pretas saying,

In the ceremony of *Tarusa Suta Pi* or New Year's the monks chant the Atānātiya Sūtra again and again, all night, in order to avert danger from the people of the

* * *
1. The full name and titles of the King fill nearly half a page.

2. King Chulalongkorn, RPRSSD. pp. 181-191. An additional com-
ment is, "Then he invites the devatas who live in the Royal
umbrella to come and help expel the evil demons (*yaksa*)."

kingdom, according to permission given by Buddha. But according to popular belief the monks chant this in order to threaten the spirits and drive them away. People also shoot guns to frighten the spirits, and on the other hand they tie food to a tree and put water in bamboo joints and hang these below the stairs for spirits going along the streets that they may stop and eat if tired and hungry.

Nothing is said in the Atānātiya Sutta concerning the driving away of spirits. But in the Prakāt Devatā (or "Appeal to the Heavenly Powers") there is a passage in which they drive away the spirits or beings which do not reverence and are not able to protect the King and the people. They are therefore adjured to leave. Some people believe thoroughly in spirits and try to appease them with charms and food. Other people scoff at spirits. Both parties are wrong.

Buddha tried to strengthen the courage of his disciples who had not yet reached the Way. They received courage by belief in his omniscience and could then go into the forest and meditate and reach the Way and the fruit, being unafraid. They were given the sūtras, which people later misunderstood and that is why Buddhism developed many charms and incantations and the blowing on or blessing of lustral water. It was the nature of the Ceylonese and the Lao to be not satisfied with worshiping Buddha alone, they wanted spirits to come and help them in various ways.

The Atānātiya Sutta shows the desire of the people to have many Buddhas. The men who wrote this sūtra borrowed what they wished from the Dhajagga and the Mahā Samaya Sutras, and then added a worship passage. We who take a middle position maintain that the really important part of all these sūtras are the worship passages. Those who firmly believe in the Three Gems and, in time of danger, utter these worship passages with faith in the Lord

Buddha will be benefited by this and become firm of heart. We cannot deny that those who prepared the Sambaccharachinata Ceremony believed in spirits because they prepared everything with which to drive them away. They employed words to expel the spirits, guns with which to shoot them, leaves from trees which spirits shun, and rice to throw at them.

It is true that former kings sent packets of food and cups of water to Wat Srakes, but this was done as an act of merit to help out the starved spirits of unbelievers which hovered around that burying ground. Siamese believe that by giving even little things of small value such as bits of food or cloth that they will thereby gain much merit. So even if people don't believe very firmly in spirits they may still present offerings of this kind because they don't cost very much and may bring a great deal of merit. All this comes from Brahmanism. The Atānātiya Sutta is not the words of Buddha and it is not used to drive away spirits. The use of the sacred thread, the charms and the diamond wand is not due to the fear of spirits but to insure happiness and good fortune.¹

Traditionally the Atānātiya Sutta, Mahā Samaya Sutta, and the Dhammacakkappavattana Sutta were used when the New Year began in April. They can, however, be used with the earlier New Year's Day in January.

Atānātiya Paritta.

My obeisance is made to the Lord Buddha whose name is Vipassi, the seeing, the glorious.

My obeisance is made to the Lord Buddha whose name is Sikhi, who gives help to all creatures.

* * *

1. RPRSSD. pp. 142-154.

My obeisance is made to the Lord Buddha whose name is Vessabhu, who is purified from lust, who practises asceticism.

My obeisance is made to the Lord Buddha who has the name Kakusandha, who put down Mara and the attendants of Mara.

My obeisance is made to the Lord Buddha whose name is Konagamana, whose misdeeds have floated away, who has completed the ascetic virtues.

My obeisance is made to the Lord Buddha whose name is Kassapa, who has escaped from all lust.

My obeisance is made to the Lord Buddha whose name is Angirasa, who was the son of the glorious Sakya Lord.

The Buddha Lords proclaimed this Dharma as the means of alleviating all suffering. All the Buddhas who have extinguished lust in the world have seen clearly the Dharma according to the truth. Those Buddhas were without wickedness, were great in virtue and were without anxiety.

Devatas and men make obeisance to the Lord Buddha who was Gotama Gotara, the benefactor and helper of devatas and men, who was filled with wisdom and right conduct, great in virtue and without anxiety.¹

We all worship the Lord Buddha Gotama Gotara, who attained wisdom and knowledge of right conduct. All the Buddhas, whether these or others,—more than a hundred kotis (10,000,000)—all these Buddhas are equal, and no one is equal to them in power. All these Buddhas are filled with the Strengths and with courage. All these Buddhas, having enlightenment, attained a place of leadership. All these Buddhas were brave, not fearful, their greatness was known to the four groups, they set in motion the Brahma-wheel as no one else has ever done in this world.

* * *

1. The above paragraph has also been translated by T.W. Rhys Davids in *The Sacred Books of the Buddhists*, Vol. IV, 1921. p. 189.

All these Buddhas possessed the eighteen Buddhadharmas and were leaders who led creatures out of suffering. They possessed the thirty-two characteristics and the eighty characteristics and had radiance which extended six feet on each side of them. They all were munis.

All these Buddhas were omniscient, without lust,—having conquered desire, they possessed great glory and great power, great wisdom, great strength, great mercy. They were sages who brought happiness to all creatures. They were islands, refuges that protected against evil and places of retreat for all creatures. They were examples, kinsmen, joyful ones, objects of reflection, and seekers of benefits for creatures of this world and in the deva world.

All these Buddhas were in advance of men. I humbly worship the feet of all these Buddhas with bowed head. I humbly worship all these Buddhas who were glorious beings, who were Tathāgatas in word and heart, in lying, in standing, in walking,—at all times.

All the Buddhas who attained peace, may they care for you at all times. Those whom the Buddha Lords have cared for attained peace also, they escaped from all danger, they escaped from all disease, they escaped from all anxiety and from all recurring ills (evil karma), their suffering was extinguished. May you be free from all ills, may all disease be destroyed, may no dangers come to you. May you have happiness and old age. May the four dharmas, namely old age, health, happiness and strength come to those who worship before the one worthy of reverence. We bow before that one who is eternally good.

Invoking the Devatas.

Honorable ones, imbued with kindness, may you send forth good will by thinking; may the power of the parittas protect the King who is the Lord of his people and kingdom,

the Royal Family, and the Court. Be not indifferent but resolutely recite the parittas.

We invite the celestial lords in heaven, in the *kama* world, in the world of Form, and the celestial beings who dwell in the heavenly palaces or on tops of mountains or in valleys, in the air, on isles, in villages, in trees and forests, in houses and fields, and all giants, spirits, and nāgas who live in water and on land and in uncultivated places near by,—assemble here we pray.

The words of the Revered Muni, respected ones, hear ye them.

Behold, honorable ones, this is the time to hear the Dharma.

Behold, honorable ones, this is the time to hear the Dharma.

Behold, honorable ones, this is the time to hear the Dharma.

Introduction to the Mahasamaya Sutta

To behold the Supreme Lord Buddha is a rare event.

For the Great Teacher to be born in this dark world is a rare event.

Therefore devatās in the ten worlds came in great numbers to see the Lord Buddha and his holy disciples in the forest of Mahāvan near the city of Kapilavastu.

The Lord Buddha gave this gracious discourse rejoicing the hearts of the devatās. I heard it thus. Let us recite this sutta that gives joy to the devatās.

Nakkhattayakkhabhutanam

(There is) protection from bad fortune resident in heavenly bodies, earth spirits, and demons.

By the power of the parittas may all bad fortune resident in heavenly bodies, earth spirits, and demons be driven away.

There is protection from bad fortune resident in heavenly bodies, earth spirits, and demons.

By the power of the parittas may all bad fortune resident in heavenly bodies, earth spirits, and demons be driven away.

There is protection from bad fortune resident in heavenly bodies, earth spirits, and demons.

By the power of the parittas may all bad fortune resident in heavenly bodies, earth spirits, and demons be driven away.

2. Chakri Day, 6 April.

In honor of the present or Chakri dynasty, founded in 1782, the sixth of April is appointed a national holiday. The most important ceremonies take place in Bangkok which was made the nation's capital by this dynasty. The King, who is the ninth in succession in this royal line, takes the leading part in the ceremonies. In these he is accompanied by the Queen, members of the royal family, the Premier, and officials in the Ministry of Defence and other government departments.

The King and Queen first pay homage to the Emerald Buddha, the palladium of the Chakri dynasty, in the Chapel Royal. Then they visit the Pantheon, which is also in the Grand Palace grounds, to pay their respects to the statues of former Chakri kings enshrined there. This beautiful, small, cruciform building is opened to the public only once a year, on Chakri Day, consequently it is thronged by visitors throughout the day. Some remain seated on the floor before the royal statues for long periods of time, maintaining the while an attitude of reverence.

The King and Queen with their retinue also visit the statue of Rama I (Chao Phya Chakri) the founder of the dynasty, at the bridge which is his memorial and which spans the Chao Phya river near the busiest part of the city. Here wreaths are laid by officials and public leaders. At this and at similar ceremonies held elsewhere small altars are set up consisting of from one to seven gold-and-red tables upon which

are placed an image of Buddha, candles, and intricate flower clusters. The King lights the candles and then kneels on a cushion to pay reverence to the Buddha and to his ancestors.

3. Poet Monggol, Blessing the Seed Rice, 1 May.

In 1960 this official holiday occurred on Sunday 1 May and combined May Day, which had little significance, with a Buddhist observance established by King Rama IV. It traditionally takes place the evening before the Ploughing Ceremony. In the original ceremony a special pavilion was erected in which were placed seven images of Buddha. Here a chapter of twenty-one monks of high rank chanted a service, assisted in part by the official in charge of the Ploughing Ceremony. A part of the invocation reads:

Praise for the grace of Buddha who knew the Law
which extinguishes sorrow by casting away lust. Buddha,
the Dharma and the Sangha are the precious Cause why
seed which is sown grows up. May the seed sown this
month grow well, may no misfortune occur to it.

A section of the Temiya Jātaka was read, the lesson of which is that he who does no evil to his friends, his cattle and rice will prosper, enemies will not molest him and he will be as firmly established as a banyan tree. This was followed by a prayer that the King's graciousness and benevolence might be such as to give happiness to the people. Next came an "appeal to the Heavenly Powers"; the monks then chanted from the *Twelve Tamnan*, concluding with the Jayanto Sutta and the Gāthā Pujā Manggala. The following morning the monks were presented with food and the images were taken back to the temple.

In recent years the Blessing the Seed Rice Ceremony has been held in the Chapel Royal. The King presides over religious rites, sprinkles lustral water over seed rice and other seeds, anoints the *Phya Raek Na* or Lord of the Ploughing

Ceremony, and anoints the four *Nang Thepi* or women attendants. The King also anoints with lustral water and pays homage to the Gandhāra Rāsta image and makes supplication for a good harvest. Prizes for the best seed rice on exhibit are given to contestants.

The Poet Monggol Gāthā is the chant most appropriate for the Seed Rice Ceremony. Other chants which may be used are the Ratanaparitta Gāthā, the Vattaka Paritta, Manggala Gāthā, Anussarana Pātha, Karaniyamettasutta Gāthā, Ratanattayappabhavasiddhi Gāthā, and the Bhavatu Sabbamangalam.

Bhavatu Sabbamangalam

May all blessings come to you, may all the devatās protect you with the power of the Lord Buddha.

May good fortune be yours at all times.

May all blessings come to you, may all the devatās protect you with the power of the Dharma. May good fortune be yours at all times.

May all blessings come to you, may the devatās protect you with the power of the Order.

May good fortune be yours at all times.

Vattaka Paritta (Introduction)

As a forest fire avoids one who is engaged in contemplation, who arises as a bird by the power of the parittas,

Let us chant such a paritta which has great power for a kalpa of time,

Which Buddha taught to Sariputta Thera.

Vattaka Paritta

The virtue of the precepts is in the world;

Truth, purity of body, and sympathy are in the world.

By this true declaration I will engage in the best of right actions.

I will contemplate the power of the Dharma,

And think upon all the Victorious Lords of the past,
By the power of truth may I engage in right actions.
I have wings but cannot fly, I have feet but cannot
walk,

My mother and father have gone out for food.

Behold, O Forest Fire, go around me.

By the truth which I have declared the great and
Brilliant flames avoid me by sixteen kris, as fire that
falls in water.

Nothing equals my truth, such is the virtue of my truth..

Poet Monggol Gatha

I humbly bow to the Blessed One who has attained
Nibbāna, who yet is merciful.

The Dharma has flourished because the disciples
have carried it on to the present. Because of the power
of the virtue of the Blessed One the good Dharma has
Nibbāna as the result. It has increased in this world even
though subject to the fires of lust.

We have bowed, worshipped the Blessed One, the
true Dharma and the holy Disciples. Sow the seed, namely
merit of all kinds, the Three Gems which is the place of
goodness. The seed is that merit which brings to comple-
tion true wisdom in us. It ends suffering in this world
and provides a true escape from this world.

Seed, namely merit, brings benefits of different kinds.
at suitable times both in this world and in the next, and
in all the existences thereafter. The seed, namely the merit
of different kinds, brings forth fruit in this world where-
we have sown it. May the seed, namely merit of all kinds,
bring fruit as we desire it.

Rice and all kinds of seed that farmers have sown
in the land of the Thai, may that rice and that seed sprout
and grow well according to its season, may it not suffer

damage from any cause. The true word of the most holy Lord Buddha, the highest teaching in the world, is as follows:

Faith is like seed, suffering is like rain. Our Wisdom is like a yoke and plough, shame or fear is like a plough handle, the heart is like a rope, our thought is like a ploughshare. We have bodies under control, we have speech under control, we are temperate in our eating, we behave uprightly in all situations, rules of conduct are void of meaning for us, diligent austerities we carry like a yoke.

The result of this is the bliss of Yoga. Men going in the Way usually are not sad, they continue in that Way, do not return. That field which men have ploughed like this usually has Nibbāna as the fruit. Men have ploughed that field and thus escaped all suffering.¹ With this sincere declaration may rice and all other seeds that have been sown sprout and grow.

May all fruit trees in all the provinces of the kingdom bring forth flowers and fruit in abundance. This gāthā the Great Teacher who destroyed dumbness gave, saying,

He who does no evil to his friends, the cows of such a man will calve, the seed he sows in his field will sprout, and he will partake of the fruit of all the seed he sows. He who does no evil to his friends, enemies will not afflict him such as wind tearing up his trees by the roots.²

With this true declaration may rice and other grain which has been sown in the fields sprout and grow.

May all the fruit trees in all the provinces in the Kingdom flower and bring forth fruit in abundance. May His Majesty our King, who is the King of Thailand, take

1. Sutta Nipata I, 4., verses 2-5.

2. Muga-Pukkha Jataka No. 538, verses 19, 21.

care of the kingdom in righteousness and take care of the religion of the Supreme Lord Buddha.

May the desire for peace, prosperity and abundance extend down to all the people, so that those desiring peace be found in all the provinces of the kingdom.

With this true declaration may rice and all other grain sown in all places sprout and grow. May all fruit trees in all the provinces in the kingdom flourish and bring forth in abundance.

4. The Raek Na or Ploughing Ceremony, 2 May.

In 1960 this Brahman ceremony was revived after a lapse of twenty-four years. The occasion was not made a national holiday, but the ceremony was in every way an official one. About twenty tents and pavilions were erected in a hollow square on the Royal Plaza near the Grand Palace, some were for officials and spectators, some to house agricultural exhibits. Here in mid-morning the ceremony took place which was to foretell the rainfall, start the ploughing season, and insure good crops. One feature was the scattering of rice upon the ground by the *Nang Thepi*, four women carrying baskets. Traditionally the farmers present picked up the grains to mix with their own seed rice to enhance its productivity.

His Majesty the King attended the ceremony, together with officials from the Ministry of Agriculture and thousands of spectators. The Director-General of the Rice Department, who had been appointed *Phya Raek Na* or Lord of the Ceremony, handled the plough, walking behind it wearing a ceremonial robe and a conical hat of ancient design. The Brahman priests in charge of the rites offered the Lord of the Ceremony three pieces of folded cloth, *pa-nung*. He chose the piece that was of middle size whereupon the prediction was made that rainfall would be average for the coming year. Food was offered to one of the draft bulls: beans, sesame seed, grass, sugarcane,

bananas, water and liquor. From the selection made by the bull it was determined that communications and tourist trade would improve, with resulting prosperity. The Government had provided seats in the largest pavilion for one hundred tourists with the result that the rites were well-photographed. While the ceremony could have little significance for the city dwellers who watched it, the Thai farmer who lived by the plough took comfort that the omens were consulted, the seed blessed, and the season inaugurated with religious rites.

5. Wan Chatra Monggol or Coronation Day, 5 May.

This national holiday celebrates the accession to the throne of King Phumipol Adulyadet who was crowned 5 May 1950. King Rama I established the Coronation Day ceremony in keeping with practices in other lands. *Chatra Monggol* means "Blessing the Royal Umbrella," and refers to the white nine-tiered umbrella which symbolizes kingship. This and other state regalia are sprinkled with lustral water as part of the religious ceremony of the day.

The ceremonies take place on three successive days. On 3 May Their Majesties attend a thanksgiving service at 2.30 p.m. at Amarindra Vinitchai Hall at the Grand Palace where they pay respects to the ashes of the King's royal ancestors and listen to a sermon and to chants by a chapter of twenty monks.

At 4.30 p.m. on 4 May the King and Queen again attend a religious service in Amarindra Hall, and His Majesty confers ecclesiastical honors upon high-ranking prelates. In 1960 the King proclaimed the appointment of the new Supreme Patriarch on this occasion, and promoted fifteen monks to the rank of *Phra Rajakhana*.

At 10.30 a.m. on 5 May Their Majesties attend a Coronation Day Service conducted by twenty monks at Amarindra Hall, light candles of worship, sprinkle lustral water on the

royal regalia, hold a wien-tien ceremony around the nine-tiered umbrella, and offer food to the officiating monks. They also visit the Pantheon or Thepbidorn Hall to venerate the early kings of the Chakri dynasty.

At noon the Army and the Navy fire 21-gun salutes in the Sanam Luang or Royal Plaza. In the afternoon Their Majesties return to Amarindra Hall where the King bestows the Most Illustrious Order of Chula Chom Klaow on members of the royal family and palace officials. The chants used in the services of the day are similar to the auspicious gāthās used at New Year's.

At royal ceremonies attended by the King, the monks invariably chant the

Cirandharatu Gāthā

May Your Majesty who is the Supreme Patron
Of all religions, have long life, perfect health,
And power sufficient to overcome all enemies
In order to protect all people.

May Your Majesty have joy and happiness throughout life.
May Your Majesty lead the people with honor, patience,
And loving kindness.

May Your Majesty be free from illness, disease,
And all kinds of danger.

May Your Majesty ever be successful in advancing
All royal enterprises.

May the power of Buddha, the Dharma, the Order,
And the celestial beings protect the King and Head
Of Siam, and cause him to abide in good fortune
And Majesty continually.

6. King Chulalongkorn Day, 23 October.

This national holiday is in honor of the Grand Monarch Rama V or King Chulalongkorn, whose reign lasted from 1868 to 1910. His equestrian statue stands before the Throne Hall

in an open plaza suitable for military reviews and official celebrations. On Chulalongkorn Day traffic is diverted from this area so that the public can place floral wreaths about the statue. The wreaths, mounted on easels, are large and elaborate configurations made in a spirit of friendly competition and presented by schools, groups, and organizations.

In the afternoon of 23 October Their Majesties lay wreaths at the statue and then proceed to Amarindra Hall in the Grand Palace to pay homage to the ashes of King Chulalongkorn and to worship before the image of the Buddha cast in the Fifth Reign. The chants recited are those appropriate to memorial rites.

An image of Buddha is cast for each reign of the Chakri dynasty. In a traditional, private memorial service observed about 28 February by the Royal Family in memory of the Kings and Queens of the Chakri line, the urns containing the ashes of the royal ancestors are placed on a dais under the nine-tiered Umbrella of State, and the images of Buddha cast for each King are placed on the altar before which worship is conducted.

7. The King's Birthday, 5 December.

The King's Birthday ceremonies increased in official importance following the Cabinet decree of 20 May 1960 placing National Day on the date of the Royal Birthday. During the period 1933-1959 National Day was celebrated 24 June, the anniversary of the coup d'etat of 1932 which introduced a constitutional form of government. Traditionally, but not recently, King's Birthday festivities lasted three days. Now that 5 December has a two-fold significance, further exalting the Throne, state ceremonies on that day may increase in scope and splendor.

Non-religious features of the King's Birthday celebrations include brilliant illuminations of gateways and govern-

ment buildings by night, an audience at Amarindra Hall in the morning in which spokesmen for the Royal Family and the government address His Majesty, the King's speech from the Throne, a full-dress parade of the royal bodyguard, and a royal garden party. On 6 December the King grants an audience to the diplomatic corps in Chakri Hall at the Grand Palace.

The religious ceremonies include the presentation of food to monks, and services of chanting in the Chapel Royal. Chinese and Vietnamese monks as well as members of the Thai Order recite gāthās for an auspicious occasion.

Chants appropriate for the King's Birthday are the Manggala Sutta, Mahāsamaya Sutta, Ratana Sutta, Devatādissa Gāthā, and selected parittas from the Twelve Tamnan.

Manggala Sutta

I (Ananta Thera) heard as follows: Once the Blessed Lord stayed at the Jetavan Temple of the wealthy Anathapindika near the city of Sāvatthi. At the end of the first watch of the night a celestial deity came radiating light throughout all Jetavan. He sought out the Blessed Lord and saluted him, standing respectfully to one side. Having done this, he besought the Blessed One saying,

A multitude of celestial and human beings who hope for happiness seek good fortune of all kinds. I ask thee to preach the highest good fortune.

(The Blessed Lord spoke as follows):

Do not make friends of bad people,

Make friends of those who are wise,

Pay respect to those who deserve it, this is the highest happiness.

To live in a suitable country, to have merit made in former times,

To be established in righteousness, this is the highest happiness.

To have heard much (wisdom), learning, precepts which men study well, speech which men utter well, this is the highest happiness.

Supporting mother and father, maintaining children and wife, not having evil occupations, this is the highest happiness.

Giving, behavior in accord with the Dharma, giving aid to relatives,

Blameless actions, this is the highest happiness.

Abstaining from sin, abstaining from strong drink, not careless concerning the Dharma, this is the highest happiness.

Being respectful, being not proud, being pleased with what you have, knowing how to return kindness to others, listening to the

Dharma at times, this is the highest happiness.

Patience, gentleness of speech, the viewpoint of monastics, speaking about the

Dharma at times, this is the highest happiness.

Endeavoring to burn up evil, behavior like that of a Brahman, beholding the Noble Truths, having a clear view of Nibbāna, this is the highest happiness.

A mind in contact with the world, yet not shaken, not sorrowful, without impurities, joyful, this is the highest happiness.

Celestial and human beings who do these meritorious things will nowhere be defeated but will be fortunate everywhere. This is the highest happiness of all such devatās and men.

Outside of Bangkok, officials gather in each provincial capital at the government administration building on the morning of the King's Birthday for a ceremony before an

altar and an image of Buddha. A chapter of monks recites parittas, and receives a food offering. A proclamation such as the following may be read:¹

Proclamation or Appeal to the Devatās.

O Angelic Beings, Brahma, Indra and you who are in the golden heaven, in the six material heavens, and all angelic lords of great power who dwell in the upper air over the mountain of the universe, and all angels of the upper air such as the Four Guardians of the world, Dhatarath, Virulahoka, Virupaka and Kuveruraja, and all powerful spirits such as the Phra Sua Mu'ang, Son Mu'ang, Hlak Mu'ang, Phu Ruan Riddhi, and the lordly angels of one trillion worlds, the continents large and small of the three worlds,—incline your heavenly ears to hear this proclamation of mine.

I have been delegated by the officials and people of this province who have assembled here, to express their blessing and felicitations to His Majesty who has the ten kinds of Dharma befitting a King. He is the first and greatest supporter of Buddhism, his heart is filled with mercy and kindness for his subjects, he endeavors to conduct the work of the government so as to give wide benefits to the people, and he desires to extend peace and happiness to all.

I, the officials and the citizens realize the grace of the King, so we offer the good-fortune blessing at this auspicious time. May the strength of the merit made by us all, with the power of the Three Gems and the devatās, give the King advancement and long life ("hundreds of years"), free from sickness and danger.

May the King prosper abundantly, possess wide and incomparable power, and receive the four blessings of old.

* * *
1. This proclamation was used in Chiangmai, Sept. 20, 1937.

age, strength, health and happiness. May His Majesty increase in power, conquer his enemies all over the earth, and may he be blessed with every kind of blessing and success.

Such a proclamation, read by a leading official standing before and image of Buddha, is then followed by a service of chanting by a chapter of monks using such parittas as the following:

Jayanto
 Anumodanārambha Gāthā
 Sāmannānumodanā Gāthā
 Manggala cakkavala Noi

At the conclusion the national anthem is played.

Manggala Cakkavala Noi.

By the power of all the Buddhas, by the power of all the Dharmas, by the power of all the Sangha, by the power of the Three Gems, namely the Buddha-gem, the Dharma-gem, and the Sangha-gem, by the power of the eighty-four thousand Dharmakhandhas, by the power of the Tripitaka, by the power of the disciples of the victorious Lord, may all your perils, all your misfortunes, all your evil visions, all your bad luck,—may all such things perish.

May a good old age, wealth, glory, honor, strength, health and happiness come to you at all times. May sorrow, disease, danger and all trouble, enemies and all misfortunes completely perish. May victory, success, wealth, happiness, good-luck, peace, strength, glory, old age, health, progress, honor, old age even to one hundred years, and the completion of your work in this life be yours. May all good-luck blessings come to you.

May all the devatās care for you with power from all the Buddhas. May all happiness come to you at all times. May all good-luck blessings come to you. May all the devatās care for you with power from all the Dharmas.

May happiness come to you at all times. May all good fortune blessings come to you. May the devatās care for you with power from all the Sangha. May good fortune be yours at all times.

8. Constitution Day, 10 December.

Constitution Day is an official holiday celebrating the adoption of the nation's first constitution, in 1932. At the outset the ceremony on this anniversary took the place of a long-established rite in which officials gathered twice yearly to drink the Water of Allegiance and swear loyalty to the King.

The official ceremony on Constitution Day, whether in the provincial capitals or in Bangkok, customarily takes place in the principal government building before an altar on which rest an image of Buddha and a copy of the Constitution. At 10.00 a.m. a chapter of monks, preferably fifteen, chants from the Seven Tamnan, using selections appropriate to New Year's Day. The monks are then presented with food. At noon the governor or some other high official reads an address invoking the blessing of good fortune upon the kingdom. Thereafter the monks chant the Jayanto Paritta and other blessings while the officials stand at attention before the altar. At the conclusion a band or orchestra outside the building plays the national anthem.

Now the ceremonies on Constitution Day, 10 December, tend to be eclipsed by the celebration five days earlier of the King's Birthday and National Day.

CHAPTER VIII

BUDDHIST OUTREACH

* * *

In the administrative organization of the Monastic Order there is the Department of Propagation designed to reach the laity. Monks returning to ordinary society, some of them as officials, are by training and interest well qualified to support lay Buddhist associations. The Ministry of Education, having supervision over the Monastic Order and its religious studies, can obtain monks for ceremonies and classroom teaching in the educational system of the nation.

1. Ceremonies for students.

(i) The School Ceremony of *Wie Kru* or Showing Respect to Teachers.

The Thai customarily respect teachers worthy of the name. To give formal expression to this innate respect, the Ministry of Education in 1943 made use of the ceremony of *Wie Kru* in an effort to promote good conduct among students by focusing attention upon the position and importance of teachers. The ceremony is usually held on a Thursday soon after the beginning of the school year, the Thai name for Thursday being taken from Brihas-pati, a celestial teacher according to Brahmanic traditions. Since 1943 the ceremony has been further revised and given increased emphasis by educational authorities to strengthen school discipline.

For the prescribed ceremony the student body is assembled before an altar which contains an image of Buddha, candles, and incense. On a table to one side are sets of school books. A few students from each class are chosen to present worship offerings: flowers, egg plant blossoms, *praek* grass, joss or incense sticks, and candles. A teacher lights the candles on the altar. Then all stand, hands raised to chin

level, palms together in an attitude of respect, and in Pāli worship the Three Gems.

- Teacher: "We worship the Buddha."
 Students: "We worship the Buddha."
 Teacher: "We adore the Buddha."
 Students: "We adore the Buddha."
 Teacher: "We worship the Dharma."
 Students: "We worship the Dharma."
 Teacher: "We adore the Dharma."
 Students: "We adore the Dharma."
 Teacher: "We worship the Sangha."
 Students: "We worship the Sangha."
 Teacher: "We adore the Sangha."
 Students: "We adore the Sangha."

A student then comes forward and leads the assembly in the Chant of Veneration of Teachers.

- Leader: "We all bow to our teacher.....
 Students: (in unison).....and to all who instruct us while we are young.
 May we grow in wisdom and learning." (in Pāli)
 Then in Thai:—
 Leader: "We bow in respect...
 Students: (in unison)
 ".....to all teachers who are kind, helpful, benevolent, who instruct us in all subjects.
 What we do not know, they enable us to know.
 They point out and share with us all that is good.
 Their hearts are full of loving kindness and sympathy, showing no partiality.
 They constrain us to become alert and keen of mind.
 They drive stupidity from our minds; darkness, error and indecision from our hearts. Thus we are enlightened.
 Such virtues of teachers are worthy to be venerated, remembered, and held in esteem in all three worlds

(heaven, earth, nether world). Let us bow in respect to them.

At the conclusion of the chanting, all sit down. Then the students who have been selected to bring the offerings of worship rise and come forward with the flowers, grass, joss sticks and candles and place them on the tables before the altar. After bowing three times to the image of Buddha and to their teachers they return to their seats.

The presiding officer then rises and anoints the sets of books with lustral water, the students standing at attention, the school orchestra playing. With this the ceremony ends.

(ii) Confirmation Ceremony.

The Confirmation Ceremony is for young students who are prepared to declare themselves *Buddhamamaka* or avowed Buddhists. The ceremony dates from the 1920's and had its origin in an earlier rite in which students vowed adherence to Buddhism before going abroad to study.

In this ceremony, which is not universally observed, a teacher usually conducts a group of teen-age students to a temple. There in the presence of a chapter of four or more monks the leader lights the incense and candles of worship before an image of Buddha. Kneeling on mats before the altar, the group chants in Pāli the:

Worship of the Three Gems

We worship the Lord Buddha with these offerings,

We worship the Dharma with these offerings,

We worship the Sangha with these offerings.

All bow three times. Then they chant in Pāli the:

Declaration of Buddhamamaka.

Venerable Ones (monks), we come to the Blessed Lord who attained Parinibbāna, to the Dharma, and the Sangha, for refuge. We ask the Sangha for refuge. We ask the Sangha to accept us as Buddhamāmaka.

The leader and group then chant in Pāli,
The Three Refuges.

First the *Namo*:

I worship the Blessed One, Arahant, Supreme Lord Buddha.

Then:

I come to the Lord Buddha for refuge,

I come to the Dharma for refuge,

I come to the Sangha for refuge.

I come to the Lord Buddha for refuge, for the second time.

I come to the Dharma for refuge, for the second time.

I come to the Sangha for refuge, for the second time.

I come to the Lord Buddha for refuge, for the third time,

I come to the Dharma for refuge, for the third time,

I come to the Sangha for refuge, for the third time.

Then they chant the:

Declaration of the Five Precepts.

I undertake to keep the first precept, refrain from taking life.

I undertake to keep the second precept, refrain from stealing.

I undertake to keep the third precept, refrain from unchastity.

I undertake to keep the fourth precept, refrain from telling lies.

I undertake to keep the fifth precept, refrain from drinking intoxicating liquor.

I undertake to keep these five precepts. (Repeated three times)

With hands placed together in respect the students then listen to a discourse by the one who presides over the ceremony. This done, the students may then come forward one by one to receive a Buddhamāmaka Certificate. The ceremony ends with a Chant of Blessing by the chapter of monks.

(iii) Daily and Weekly Worship Services in Schools.

On 29 April 1960 the Ministry of Education issued regulations to the effect that school children were to recite a brief Pāli chant of worship of Buddha, the Dharma, and the Sangha, each morning following the flag-raising ceremony, before entering the classrooms. Students in boarding schools were to be led in a longer worship service before retiring each night. A yet longer worship service was prescribed for use on Fridays before schools closed for the week end. Non-Buddhist students such as Christians or Muslims could substitute worship services according to the rites of their respective religions in place of the designated Buddhist services.

2. The Sangha's function in society.

Traditionally the Sangha has consisted of monastics who have withdrawn from the world and the responsibilities of householders in order to emulate the Buddha and to study the Tripitaka. Their service to society consisted in teaching the Dharma, in exemplifying renunciation, and in enabling householders to make merit by means of offerings and by attendance at worship ceremonies and funeral rites. However, venerated abbots and senior monks acquire informal but useful roles in village society as advisers, conciliators, and providers of horoscopes, charms, and lustral water for illnesses. Although living apart from the community, monks yet are called on to function within society.

At a higher level, the government expects the Monastic Order to keep out of politics, yet to operate within the administrative system as a moral and religious force and an adjunct of the Ministry of Education. However, a dichotomy exists between the monastic ideal of study to achieve detachment and contemplation, and the secular impulse to further education for the sake of public instruction or public service. The self-less and retiring monastic scholar is thus-

ever confronted with the possibility of becoming an ecclesiastical administrator possessing rank and perquisites, and of being pressed to enter into the concerns of lay society, both governmental and industrial.

By way of illustration, a front page news item in *The Bangkok Post*, 8 April, 1960, reported:

"Five hundred and twenty-three abbots from all parts of the country will gather in Bangkok April 19 to 24 to consider relations between the administrative authorities and ecclesiastical circles and improvements in the work of Buddhist monks. They will be coming to the capital also for the cremation of the late Prince Patriarch on April 26."

The religious seminar will take place in Wat Mahādhātu.

The Prime Minister will speak on the Government's policy with regard to religion.

The Minister of the Interior will speak on relations between Buddhism and the King of Thailand.

The Lord Mayor of Bangkok will speak on wats and community development.

The Minister of Education will discourse on relations between wats and schools.

The Director-General of the General Education Department will speak on monks acting as teachers.

The Minister of Industry will speak on missionary work of Thai monks abroad.

The Director-General of the Religious Affairs Department will speak on religious affairs.

The Assistant to the Prime Minister will speak on the modern development of wats.

The managing director of the Monks Hospital will speak on health in the wats.

The Director-General of the Fine Arts Department will speak on preservation of ancient art in wats.

The president of the Young Buddhists' Association will speak on Buddhist monks and the youth of the nation".

We have seen that Buddhist monks have an important place in the observance of national holidays. In addition to such state ceremonies, monks are called upon to help inaugurate new ventures and to participate in anniversary celebrations by business men, school executives, and groups of government officials. Monks have dedicated and formally opened the Sukhumvit Highway, and chanted suttas at the start of work on the Yanhee power plant. Monks are asked to anoint new airplanes with lustral water, lay foundation stones of hospitals and bless new factories. Not infrequently government bureaus and departments celebrate anniversaries of their establishment by inviting monks to chant suttas of blessing. And monks customarily conduct memorial services for the dead in private homes.

The establishment of two Buddhist universities to produce teachers, and the effort in 1960 to make more use in public schools of monks with teacher's certificates indicate a continuing expectation among laymen that monks participate in social concerns. The Sangha being large, there is room in its membership for both the activist and the aloof contemplative.

3. The Buddhist Association of Thailand.

The Buddhist Association of Thailand, *Buddha Soma-gom*, a lay organization, was organized in Bangkok at the time of the Māgha Puja festival, 28 February 1934, with thirty-seven original members. In 1959 there were fifty-eight chapters or branches affiliated with this Association, and an additional eleven chapters of the Young Buddhists' Associations.

The Council of Buddhist Associations held its first national conference 4 December 1953 at Wat Benchamabopit.

All the member associations, located in provincial centers throughout the country, are supported by voluntary contributions for the most part. In 1958 they received a total grant in aid from the Government of 100,000 baht.

The Statement of Aims of the Buddhist Association has undergone some change since it was first set forth. The aims are:

1. To encourage and foster the study of Buddhism and its practices.
2. To disseminate the Lord Buddha's teaching and propagate them at home and abroad.
3. To promote, and through its members to assist in social welfare work and the observance of religious practices.

The headquarters of the Bangkok Association on Phra Sumeru Road became the Thailand Regional Center of the World Fellowship of Buddhists on 9 May 1951. Five Thai delegates had attended the first Conference of the World Fellowship of Buddhists in Columbo, Ceylon, 25 May 1950. Thereafter members of the Thailand Association attended Buddhist conferences at two-year intervals in Japan, Burma, and Nepal. H.H. Prince Dhani Nivat, Kromamun Bidyalabh, contributed an article, "A History of Buddhism in Siam," to the *Encyclopaedia of Buddhism* which was sponsored by the World Fellowship of Buddhists and the Government of Ceylon.

The Buddhist Association of Bangkok, with offices near the Mahamakut University at Wat Bavoranives, conducts an active program for both laity and monks.

It conducts classes each Wednesday on the Sutta Pitaka. On three Saturday afternoons each month it sponsors a popular lecture, followed by a class in Buddhist meditation. On the fourth Saturday a discussion on the Abhidharma takes the place of the lecture. On Saturday afternoons and Sunday mornings a class meets for the study of the Abhidharma.

The Association provides radio lectures on the Dharma over the Thai National Broadcasting Station on Wan Phra days and on the four religious festival days of Māgha Puja, Visākha Puja, Entering Lent, and the End of Lent. The Association provides merit-making rites and worship services on the above festival days and on the day of Asālha Puja. Each year the Association presents Kathin robes and offerings to a monastery designated by the Bureau of the Royal Household.

One section of the Association, the *Buddhadharma Prayuk*, or Applied Dharma Division, endeavors to apply the Dharma to present day needs by counseling, by financial and social welfare aid, by radio addresses and other lectures, and by making use of the results of research in meditative practices and psychology. The Association sponsors a mutual assistance provident fund from which the funeral expenses of contributing members are paid. It also gives financial help to men who need it in order that they may enter the priesthood, and it contributes to the support of the Order.

It publishes a monthly magazine in Thai, the *Buddha-Dharma*, which contains translations of the Buddhist scriptures and discussions of doctrine. In addition to occasional books it publishes an English annual, *The Visakha Puja*, which appears each May. The Association maintains contacts with Buddhist Associations in other lands through correspondence and by exchange of representatives, and it acts as host to visiting monks of different nationalities from abroad.

Some provincial Associations publish periodicals of their own. The Chiangmai Association, e.g., has published the periodical *Chao Buddh* since 1951.

4. The Young Buddhists' Association of Thailand.

In 1960 the headquarters of this Association was at Wat Kanmatuyaram, Bangkok; the number of affiliated chapters was twenty-four. The Association was organized early in

1949 and officially recognized and registered 14 June 1950.¹ Prior to that date somewhat informal groups of young Buddhists in Bangkok were termed Young Buddhists' Associations, but they did not achieve general recognition or permanent status.

The stated objectives of the Young Buddhists' Association of Thailand are:

1. To propagate the Dharma and promote the observance of the Dharma according to the principles of Buddhism.
2. To teach and inculcate in young people morality and good behavior by using Buddhist principles and other means.
3. To serve and help young people in various ways, especially by instructing them in the proper use of their spare time.
4. To engage in social welfare work and public service.

Among the activities of the Bangkok Association reported for 1959 were:

- 1) Propagation of the Dharma and Buddhism.

During the year forty-nine lectures and discussions were given on Sundays at Wat Kanmatuyaram, to which students in particular were invited. The Association sponsored thirty-one lectures and debates on the Dharma in public schools, the lecturers in some instances being monks. In addition, the Association arranged lectures at the U.S. Information Center, at the Sangha Hospital auditorium, and at the auditorium of Chulalongkorn University. His Majesty the King attended such a lecture at the University, 14 January 1960, on "The Ominous Future of Our Youth," and he contributed to the Association's Educational Fund for Poor Children.

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1. The information here given comes chiefly from a booklet in Thai, *The History and Work of the Young Buddhists' Association (Yuvabuddhika Somagom)*, Chuan Pim Press, Bangkok, 1960, by Mr. Somporn Depasiddha, President of the Association.

During 1959 the Association provided seventy-two radio and six television programs on Buddhism. It printed three books for sale or free distribution: *Will We Be Born Again after Death? Buddhism and Economics*, and *Buddhism for Young People*. It reported wide popularity for two books printed earlier, *The Life of Buddha in Pictures*, and *A Picture Book on the Story of Angulimala*. More than ten thousand books were distributed during the year to libraries, schools, government agencies and private organizations, and individuals. The Association conducted an essay contest, with cash prizes, on the subject: "Buddhism and Young People," and it announced a writing contest on the subject, "The Thai Monarchy and Buddhism," for Visākha Pujā festival, May 1960. Three prizes were offered, totaling 3,500 baht.

2) Social welfare and public service. (*kusala*, good works, merit).

In 1959 the Association in Bangkok set up a subdivision called The Young Buddhists' Welfare Unit. This group appealed to the Public Welfare Department of the Government for instruction and training in social service, and it conducted a welfare program for children in the slum district of Din Daeng Road. Needy children were given clothing and the means to attend school, and given playground and recreation supervision on week ends. The Association contributed to victims of fire, to Tibetan refugees, to the education of provincial monks in Bangkok, and to repair images at Wat Po. The President of the Association was a member of the organizing committee of the Council of Social Welfare Agencies of Thailand, and he was on the Program Committee that arranged the first National Convention of the Council of Social Welfare Agencies, held in Bangkok February 29–March 7, 1960. At this convention of over eight hundred delegates, representatives of Young Buddhists' Associations took an active part.

3.) Voluntary work camps.

In March and April 1959 the Association set up five work camps in different provinces in eastern Thailand. University students were the participants, giving two weeks of their time to helping farmers with the construction of roads, bridges, and reservoirs. In arranging this program the Association had the advice of the UNESCO Secretary for International Voluntary Work Camps. The Asia Foundation helped defray the expenses of the campers and the cost of sending three university students to a work camp in Pakistan.

4.) Cooperation among Young Buddhists' Associations in the provinces.

The Central Committee of Young Buddhists' Associations has its headquarters in Bangkok. The twenty-four affiliated chapters (1959) are grouped in five regions. Representatives of the regions or *pahk* form a small administrative committee which is able to meet frequently and to visit the different provincial centers. The Association in Chiangmai carries on an active program, and publishes a periodical, *Yuva-buddh*. In 1955 it was host to a general meeting of all Thai Young Buddhists' Associations. In March 1959 the fourth such general meeting was held in Bangkok at Sanitham Hall, the UN Regional Headquarters Building, and was addressed by Vice-Premier Thanom Kittikhaçhon and the Director of the Department of Religious Affairs.

APPENDIX

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1. Notes on the Development of Buddhist Literature in Thailand.

The existing Hinayana Buddhism in Thailand dates back in part to the invasion of northern Thailand by King Anawrahta of Burma about 1057 A.D. He expelled Mahayana Buddhism from his domains as far as possible and introduced the Hinayana type instead. When a revival of Buddhism in Ceylon took place under King Parakrama-Bahu (c. 1165) and a Council was called, the news spread to the monasteries of Burma and Indo-China. In consequence, monks from Thailand went to Ceylon to study Hinayana literature and ceremonies and to share in the awakening. In the following century monks such as these returned to Srithammarat where, with the help of some Ceylonese bhikkhus, they built a cetiya after the style of Ceylon. When the report of this reached Sukhothai, these monks were invited to come to that northern capital to help establish Hinayana Buddhism as the state religion! The stone inscription of King Rama Khamheng, 1292 A.D., records the introduction of Ceylonese Buddhism and the existence of two groups of Hinayana monks in Thailand, the old school that came by way of Burma and the new school of Arannavasi monks from Ceylon.

In 1423 A.D. seven theras and a number of minor bhikkhus went to Ceylon where they remained several years. They invited some Ceylonese monks to return with them and at Ayudhya this group established a *nikai* (sect) distinguished for its strict observances. Thus for several hundred years the Buddhist Order in Thailand relied on the Ceylon Sangha for help and instruction. This situation was reversed in 1750

A.D. when King Kienti (Kirti) Srirajasingh of Ceylon sent an embassy to Ayudhya with letters to King Baromakot and the Buddhist Patriarch asking for Thai monks to help correct the rites and ceremonies of the Ceylonese Sangha and to establish a valid ordination service. Eighteen Thai monks were sent to Ceylon where they ordained seven hundred monks and three thousand novices within three years, and established an Order still known as the Siamese Sect.¹

Every effort has been made to secure a pure text for the Thai version of the Pāli Tripitaka. According to Thai reckoning the Ninth Buddhist Council was held in Bangkok in 1788, the purpose of which was to collect and emend the existing Buddhist texts. The former capital, Ayudhya, was captured by the Burmese in 1767 and in the fire and pillage which followed the libraries of temples and palaces were destroyed and with them valuable historical documents and Buddhist texts. The liberator of Thailand from the Burmese was Phya Tak Sin who established his capital at Thonburi across the river from Bangkok. In 1769 he led an army to capture Srithammarat in southern Thailand, a city which had not been touched by the Burmese, and there he obtained many Buddhist texts which he brought to his capital. He was anxious to collect the scattered portions and restore the Tripitaka to its fullness but not more than a start had been made before he met his death.

His successor, King Rama I or Phra Buddha Yot Fa took up the task and called together a council of two hundred

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 1. R.S. Copleston, in *Buddhism, Primitive and Present in Magadha and Ceylon*, London, 1892, says, "In regard to wealth, the lands belong chiefly to the Siam fraternity, and in their hands, as I have just said, are the lucrative shrines of Kandy, Anuradhapura, Adam's Peak, Kelani, and Tissamaharama. For to them the Kandian King of course assigned all the temple lands when he restored the succession in A.D. 1760." p. 433.

and thirty monks and thirty royal pundits to edit the texts which had been collected. They met for the first time November 12, 1788, at Wat Mahādhātu in Bangkok. It took them five months to complete the task and during this time the King supplied them with food, candles and writing materials, and met with them morning and evening. This monumental work was called *The Council Edition* of the Tripitaka or *The Edition of the First Masters*, and consisted of 3568 packets of palm leaves. These were assembled into forty books of the Vinaya, one hundred and fifty-seven books of the Suttanta, fifty-six of the Abhidharma and thirty-five books of the Saddavises. This last was a dictionary of Pāli terms used in studying the three sections of the Pitaka. Two additional copies were made in the reign of Rāma I¹ for use in examinations for the clergy and to enable various temples to borrow texts to make copies for their own libraries.

In the reign of Rāma III seven copies of the Tripitaka were made, one of them being of outstanding beauty and neatness. The editions of this reign are of special importance because Prince Buddhavajiranana, later King Mongkut, was in the priesthood throughout this reign and supervised the work of revising the texts. In 1843 he secured from Ceylon forty volumes of sacred writings for use in making recensions of existing Thai texts. These were returned the following year and another thirty volumes borrowed for the same purpose.

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1. The Chakri Dynasty consists of:

Rama I, or Phra Buddha Yod Fa Chulalok,	1782-1809
Rama II, Phra Buddha Loes La Nobhalai,	1809-1824
Rama III, Phra Nang Kiao	1824-1851
Rama IV, Phra Chom Kiao, (King Mongkut)	1851-1868
Rama V, Phra Chula Chom Kiao (Chulalongkorn)	1868-1910
Rama VI, Phra Mongkut Kiao, (Vajiravudh)	1910-1925
Rama VII, Phra Pok Kiao, (Prajadhipok)	1925-1935
Rama VIII, King Ananta Mahidol	1935-1946
Rama IX, King Phumipol Adulyadet	1946-

King Rāma III desired a Thai translation of the Pāli Tripitaka to be made and began the task by having those who preached from the Dharma translate into Thai the portions used in their sermons.

One hundred years after the Ninth Council, (1788) King Chulalongkorn proposed having the Tripitaka printed. Before this was undertaken the higher clergy made a final revision of the Tripitaka and in so doing compared Cambodian, Singhalese and Mon scripts to get the true text. The complete Tripitaka in Pāli, using Thai characters, was printed in 1893, the twenty-fifth year of King Chulalongkorn's reign. A three-day religious festival was held in honor of the occasion in which over one thousand monks took part. This edition of one thousand copies in thirty-nine volumes was quickly exhausted; many sets were sent abroad in answer to requests, each royal temple in Thailand received a set, and the rest were sold. Thus to Thailand goes the distinction of having printed the first standard and complete edition of the Tripitaka in Pāli.

King Rāma VI expressed a wish before his death that a book concerning Buddhism should be distributed at his cremation as a memorial to him. Accordingly King Prajadhipok chose the Tripitaka and entrusted the task of reprinting this to the Prince Patriarch. Subscriptions for this purpose poured in from the nobility, officials, and common people so that a sum of 590,514 baht (about \$270,000) was raised within a year. The actual cost of publishing this was 237,449 baht; the balance was set aside for future editions. On Nov. 26, 1930, a special service was held in the Chapel Royal celebrating the printing of this forty-five volume set of the Tripitaka, in an edition of fifteen hundred copies.

In the Royal Library there are now fifteen editions or recensions of the Tripitaka, thirteen written on palm leaves and two on paper, - the printed editions of 1893 and 1928.

2. The Seven Tamnan and the Twelve Tamnan.

Mention has been made of the collections of parittas known as the *Seven Tamnan* (account, tradition, history) and *Twelve Tamnan* which are used constantly in Buddhist worship. The use of parittas is considered to have originated in Ceylon before the first century in response to popular demand for sacred mantras to ward off evil. There is a tradition that in B.E. 900 (357 A.D.) some Singhalese monks under Phra Revatta gathered together all the parittas into a collection called the *Bhanavara*.¹ In this were twenty-two parittas which are now incorporated in the *Royal Book of Chants* of Thailand. These are used in New Year's ceremonies, rain ceremonies, at coronations, the placing of images on an altar, and when casting an image for a new reign. On some occasions the whole of the *Bhānavāra* has been chanted in three successive days.

In the course of time introductory verses forming a brief resumé were added to the sūtras. This resumé came to have a very definite place in the chanting, being often given by one monk who recited it (*khat tamnan*) before the group took up the chant in unison. When time was limited it became the custom to give this summary instead of the entire sūtra, and finally in some instances this summary, known as the *Rosm*, came to be considered as a paritta in its own right.

The number of parittas gradually increased until a new collection was formed known as the *Rajaparitta*, consisting of two sections. The older section is known as the *Cularajaparitta* or Seven Tamnān, and the later section as the *Maharajaparitta* or Twelve Tamnān. These have expanded by additions of new gāthās until comparatively recent times. King Mongkut, his son Prince Vajiranānvaroros, and Somdech Phra Buddhaghosācārya, for example, have contributed parittas

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1. H.R.H. Prince Damrong Rājanubhab, *Tamnan Phraparitta*, Bangkok, Sobhanabibadhanakar Press, 1929. p. 7.

to the Thai collection. The Seven Tamnān is in common use while the Twelve Tamnān is reserved for Royal and State ceremonies. The latter includes the Seven Tamnān,—but in a somewhat different arrangement, together with a few additional parittas. For a time the Dhammayutnikai would chant only the Seven Tamnān as they considered it the more canonical.¹

The parittas given in the *Royal Book of Chants (Suan Manta Chabab Luang)* and which are most in use in Thailand today are:

Bhanavara.

1. Tisaranagamana Pātha.
2. Dasasikkhāpada Pātha.
3. Sāmanerapanha Pātha.
4. Tankhanikappaccavekkhana Pātha.
5. Dvattimsākāra Pātha.
6. Dasadhamma Sutta.
- *7. Manggala Sutta.
8. Ratana Sutta.
- *9. Karaniyametiā Sutta.
10. Ahirāja Sutta.
11. Mettānisangsa Sutta.
12. Mettānisangsa Gāthā.
- *13. Mora Paritta.²

• • *

1. "The Mahaparitta.....is to this day, more widely known by the Burmese laity of all classes than any other Pali book. The Paritta, learned by heart and recited on appropriate occasions, is to conjure various evils physical and moral. It has naturally come to have the usual value of charms and exorcisms."

Mable H. Bode, *The Pali Literature of Burma*, London, Royal Asiatic Society, 1909, p. 3.

2. Of the parittas listed in the Bhanavara, Nos. 1 to 5 are given by D.J. Geigerly in *Ceylon Buddhism*, Vol. 2, 1908, pp. 337-339; Nos. 6 to 21 inclusive appear in pp. 340-367.

- * The asterisk marks those which appear in this volume. The absence or irregularity of diacritical marks in this edition is chiefly attributable to the paucity of type.

14. Canda Paritta.
- *15. Suriya Paritta.
16. Dhajagga Sutta.
17. Mahākassapa Bojjhangā Sutta.
18. Mahāmoggallāna Bojjhangā Sutta.
19. Mahācunda Bojjhangā Sutta.
20. Girimanānda Sutta.
21. Isigili Sutta.
22. Atānātiya Sutta.

The Seven Tamnan.

- *1. Invitation to the Devatās
- *2. Namo.
3. Saranagamana.
- *4. Sambudde.
- *5. Namokāratthaka,
- *6. Manggala Sutta.
7. Manggala Sutta, Introduction.
- *8. Ratana Sutta, Introduction.
9. Ratana Sutta.
- *10. Karaniyametta Sutta, Introduction.
11. Karaniyametta Sutta.
- *12. Khandha Paritta, Introduction.
13. Khandha Paritta.
- *14. Mora Paritta, Introduction.
- *15. Mora Paritta.
- *16. Dhajagga Sutta, Introduction.
17. Dhajagga Sutta.
- *18. Atānātiya Paritta, Introduction.
19. Atānātiya Paritta.
- *20. Angulimāla Paritta with Bojjhangā Paritta, Introduction.
21. Angulimāla Paritta with Bojjhangā Paritta.
22. Manggala Cakkavala Yai.
- *23. Yandunnimittam avamanggalanca.

- 24. Dukkhappattā.
- *25. Jayanto bodhiyā mule.
- 26. Sunakkhattam sumanggalam.
- 27. So atthaladdho sukrito.
- 28. Sakkatvā Buddharatanam.
- 29. Natthi me saranam annam.
- 30. Yankinciratanamloke.
- *31. Nakkhattayakkhabhutanam.
- *32 Ratanaitayapabhāvabhiyacana Gāthā, by King Rama IV.
- *33. Namakarasiddhi Gāthā, by Prince Vajiranavaroros.
- *34. Sukhābhiyācana Gāthā, by Phra Buddhaghosacarya (Chim).

Additional parittas found in the:

Twelve Tamnan.

- 1. Chaddanta Paritta.
- 2. Vattaka Paritta. Introduction.
- *3. Vattaka Paritta.
- 4. Atānātiya Paritta (a different version).
- 5. Bojjhangā Paritta. Introduction.
- 6. Abhaya Paritta. Introduction.
- 7. Jaya Paritta. Introduction.
- 8. Samantā Paritta.

The material in the *Royal Book of Chants* constitutes the core of Buddhist worship in Thailand. This liturgical handbook is in Pāli, with the exception of some brief explanatory notes in Thai, and the chants are arranged therein according to their nature and use. Of the four hundred and three pages of this compact volume, one hundred and twenty-five are taken up with parittas. Four other classes of chants should be mentioned. One is the Mahā Satipaththānasutta Pātha, forty-five pages long, often used in memorial services and at funerals, and which deals with contemplation of body, sensations, mind and Dharma.

A second group consists of the *Thavai Pen Phra* (Offering blessing) chants. These laudatory chants are a part of nearly every worship service held in the morning at which gifts are presented to the monks or the temple. Often they are recited by the bhikkhus just before eating their second meal of the morning. These gāthās are:

- *1. Buddhanussati.
- *2. Dhammanussati.
- *3. Sanghanussati.
- *4. Buddhajaya Manggala Gāthā.
- *5. Mahākarunito Nātho.
- *6. Bhavatu Sabbamangalam.

Reference has already been made to the Anumodanā or chants of blessing which are given after eating or after receiving gifts. Of the twenty listed here the first two are in most frequent use.

- *1. Anumodanārambha Gāthā.
- *2. Sāmannañumodanā Gāthā.
- *3. Manggalacakkavāla Noi.
- *4. Keniyānumodanā Gāthā.
- *5. Kāladānasutta Gāthā.
- 6. Viharadāna Gāthā.
- *7. Devatādissakkhināñumodanā Gāthā.
- 8. Devatābbisammantāna Gāthā.
- 9. Parittakarana Pātha.
- 10. Aggappasādasutta Gāthā.
- 11. Nidhikanda Gāthā.
- 12. Sangahavatthu Gāthā.
- 13. Bhojanadānāñumodanā Gāthā.
- 14. Adiyasutta Gāthā.
- *15. Tirokuḍḍakanda Gāthā.
- *16. Saccapāna Vidyāñurūpa Gāthā.
- 17. Yanadanāñumodanā Pātha.

18. Itthasutta Gāthā.
19. Manāpadāyisutta Gāthā.
20. Vanaropanasutta Gāthā.

The fourth group consists of the *Suat Chaeng* (chant-distribute) gāthās which, while short, are significant because they have given their name to a distinctive type of funeral and memorial service. This consists of setting forth the story of the First Council, *Pathom Sangayana*, with the aid of three speakers in addition to a chapter of monks. The monks who are speakers occupy preaching chairs facing the audience and take the roles of the three great disciples who led the First Council at Sattapanni Cave near Rājagaha. One of the speakers recites the day, month and year, another may give the precepts, and the third announces the roles which they assume. Then the monk representing Upāli gives a discourse on the Vinaya or the first few rules thereof, after which the chapter of monks chant the *Suat Chaeng Vinaya*, a portion of the Vinaya Pitaka. The monk impersonating Ananda does the same with the Suttanta Pitaka, after which appropriate selections are chanted, and finally the Abhidharma is taken up by Kassapa and the *Suat Chaeng Abhidharma* is recited. The service is a dramatization of the First Council at which the traditional utterances of Buddha were first rehearsed, explained and edited; the speakers are the principal leaders of that Council and the chapter of monks represents the original group of five hundred bhikkhus.

In addition to the chants listed above there are eighty-nine others in the *Royal Book of Chants* which may be used in worship services or for study, making a total of two hundred and twenty-three. Aside from these there are many Jātaka Tales, sermons and other works in Thai used in Buddhist worship. This type of service is called *Preaching the Dharma* and does not differ greatly from the style employed in *Suat*

Chæng. The preaching or reading, which usually takes place on a special occasion such as a festival or dedication, may be done by any number of monks from one to eight, each seated on a preaching chair in front of the audience with a bundle of palm leaf manuscripts before him and each assuming the part of a different character in the Tale. In expounding the Milinda Panha there are two readers, Phra Nāgasena and Phra Milinda; in the Malaya Sutta there are three, Malaya, Indra and Ariya Maitreya.¹ The following works are among those used in,

Preaching the Dharma.

1. The Vessantara Jātaka, or Desanā Mahā Jāti.
2. The Gāthā Phan, a condensed form of the Vessantara Jātaka, in one thousand verses.²
3. The Pathom Sombodhi or Life of Buddha.
4. The Story of Visākha.³
5. Milinda Pānha.
6. Nibbāna Sutta.
7. Devorohana Sutta.
8. Unahisavijaya Sutta.
9. Malaya Sutta.
10. Jambubodi Sutta.
11. Mahākāla Thera Jātaka.

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1. Ariya Maitreya is to usher in an era when old age, sickness and hunger will be unknown and men will be free from toil and care. A digest of this sutra by Dr. Howard Campbell appears in *The Siam Outlook*, Bangkok, April, 1930. Vol. VI, pp. 404-407.
 2. An annual service is held in some temples in which this Jataka is read in one day and night. To attend such a service is a highly meritorious act.
 3. See Henry Clarke Warren, *Buddhism in Translations*, Cambridge, Mass., Harvard U Press, 1900, pp. 451-481. The Thai version fills eighty-two palm leaf pages, is arranged for five different characters to read and requires about four hours time.

12. Sunandārāja Jātaka.
13. Māghamanaba Jātaka.
14. Mahosatha Jātaka.¹
15. Anubuddhapavatti, History of the Disciples of Buddha.

Many of these urge the hearers to present offerings to the bhikkhus, to assemble at the temples on holy days and to listen to the sacred writings as a means of gaining great reward. As this type of preaching has had a wide influence a few excerpts are here given by way of illustration.

Anisangsa Gāthā Phan.²

I shall now explain the merit and value of listening to the *Gatha Phan* or of transcribing the holy *Gatha Phan* which is the Jātaka which gives the history of our Lord Buddha when he was born as Vessantara the Bodhisattva. This was the great and final birth before Buddha was born to receive his enlightenment so it is called The Great Birth (Mahā Jāti).

Now you who are disciples of Buddha have assembled together in unity, harmony and friendship, with faith in the Buddhist religion.....presenting offerings according to your ability, some large and some small, thus worshiping Buddha, the Dharma and the Sangha today.

When it is not possible to read the story of Vessantara in detail or to listen to it being read in one day, then we have the reading of the *Gatha Phan* in order to hear the full thirteen chapters in such a period of time. The hearing of the Vessantara Jātaka with its thousand

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1. One Thai version of this Jataka is arranged for eight readers.
 2. *Anisangsa Gatha Phan*, "The Fruit of Merit of the Thousand-fold Gatha," a sermon prepared by a group of scholars(parien) and printed on palm leaf packet No. 42 in a series published by the Sin Don Sen Press, Bangkok, Jan. 22, 1934. It contains nineteen pages.

verses is a means of achieving all of one's wishes and is attended with great fruit of merit.

This is shown in the story found in the Malaya Sūtra which says that Phra Malaya the heavenly thera received a lotus from a poor man and then went to the Tāvatimsa Heaven in order to worship before the Culāmani Cetiya. This is the sacred place of worship of all the male and female devatās in Tāvatimsa. Phra Malaya met Phra Sri Ariya Maitreya the great Bodhisattva and conversed with him. Finally Ariya Maitreya said, "O Lord, when you return to the world of men tell the people of Jambudvipa (India) that I say to them that whoever wishes to meet me when I become an enlightened Buddha, let that person refrain from the five great sins, that of killing his mother especially, and let him perform acts of merit of all kinds, especially keeping the precepts, engaging in meditation, and hearing the preaching of the Mahā Vessantara Jātaka which contains a thousand verses. Let him worship with gifts of rice, flowers of all kinds, and candles and incense sticks a thousand of each kind. In one day let him finish the thirteen chapters. Then he will meet me when I become an enlightened Lord Buddha in the future. When he dies he will be born in a heaven and dine in plenty on heavenly food. When the time comes for me to be born in the world to become an enlightened Buddha, such persons will be born in the world of men also..."

Inasmuch as you good people have made merit with offerings even of small value and have worshiped the Three Gems with flowers, candles and incense,—a little of each kind, you ought not hold this of little consequence as if such gifts were unimportant and could not give benefits. If you try diligently to make merit at all times you will increase the amount little by little until you have a great store.....

Thus you should worship with offerings and devoutly keep the five and eight precepts this day and open your two ears like golden vessels to receive the immortal water, that is, the words of the Pāli Gāthā Phan of the great Vessantara Jātaka which is adorned with the thousand gāthās which bring great fruit of merit.

Should you have only the gāthās without explanation, nevertheless you ought to fix your heart upon hearing this read. By so doing a characteristic will arise which will continue in the next world as illustrated in the story of the five hundred bats which hung in a certain cave in a mountain. One day the bhikkhus gathered there to chant and rehearse the Abhidarma in Pāli. The bats heard this chanting of the monks as they recited the Abhidharma but did not know what they were saying. However they rejoiced and fixed their hearts on the sound. As they listened, little by little their minds became absorbed in the chanting until they released their hold on the walls and fell to the stone floor and were killed, all five hundred of them. After their death they were born as devatās in heaven and dined upon heavenly food in great abundance with angelic female apsaras around them as attendants.....

As for you good and generous people who with faith and wisdom have make good offerings in worship, presenting gifts to the Three Gems, you will receive the fruit of merit many times as great as those bats. If you good people understand clearly the meaning of the Vessantara Jātaka which is the history of Somdech Phra Anāvaranāna the Bodhisattva who was born as Vessantara, who made merit according to his nature, and if you take his example according to your wisdom, strength and ability, you will have great fruit of merit. Therefore I shall give the historical gāthā of the great Vessantara Bodhisattva briefly as a means of adorning the minds of all religious people having faith.

Hereafter follows the story in brief of Vessantara, son of King Sri Sanjaya, who gave away his rain-producing elephant, renounced his title to the throne and went into exile with his wife and two children. Firm in his resolve to give away whatever people asked of him he parted with his children and with his wife when they were requested. In the end his wife and children were restored to him and he returned to rule the land of Sivi. As the result of his unfailing generosity he was reborn as Gotama Buddha.

This sermon concludes with the benediction:

May the power of the Three Gems be the means of overcoming all dangers; may they not come at any time; may they be vanquished at all times.

May you be without disease, in possession of happiness and peace, may you attain old age.

May all kinds of wealth come to you good people who have hearts faithful to the Buddhist religion by day and by night.

Another example of this more popular type of teaching may be cited from a booklet entitled *Dharmanisansa Sila*, published under the name of Phra Srivijaya. This monk raised 600,000 ticals by popular subscription to rebuild Wat Suan Dok, Chiangmai, and at its completion ten thousand copies of this booklet were distributed among the celebrants.¹ The author says:

* * *

- Monks of special learning or sanctity are sometime regarded with unusual veneration and attract an enthusiastic personal following among bhikkhus and laity alike. Phra Srivijaya is an example. His power to attract followers and raise money enabled him to build a motor road eleven kilometers long to the temple on the side of Mount Sutep. This was done with volunteer labor between January and April 1935,—a tremendous undertaking considering that rocky cliffs, ravines, and great trees impeded the way, that the rise was two thousand feet, and that a large proportion of the volunteers were women and elderly people.

He (Buddha) established his religion for five thousand years and made his bhikkhus the caretakers of the Dharma to teach all who are teachable the way to escape suffering. He knew that his religion would abide by virtue of the power of the King as its support. If the King, the governors, the officials and the people observe the Five Precepts, give food to monks, and listen to the preaching at the temples every Wan Phra they will then receive the fruit of merit, namely the twenty-five kinds of happiness at the present time. These are:

1. When they sleep, they sleep well.
2. When they wake up they are happy.
3. When they dream they have good dreams.
4. They have the reputation of being filled with mercy, virtue and merit.
5. They are loved by men and devatās.
6. Wherever they go devatās follow and protect them and find for them those who will support and help them.
7. In whatever assembly they enter they speak courageously and wisely.
8. They are respected by all, having no enemies planning mischief against them.
9. They are not afraid of danger of any kind.
10. They are without trouble, having no lawsuits.
11. They possess wisdom and happy countenances.
12. They have long life without sadness.
13. Joyful hearts are theirs because they can rely on the good they have done.
14. They have purified their hearts therefore the devatās have closed the doors to hell.
15. They can die with peaceful reflections, having no cause to fear.

The above are the fruits of merit for individuals. For the nation the following rewards are obtained:

16. The citizens live together in friendship and harmony.
17. Wicked people, seeing that the citizens have hearts filled with virtue and merit, and having no one to associate with, become ashamed, repent and become good citizens.
18. Oppression and persecution do not exist.
19. Robbers cease their plundering.
20. The proper amount of rain falls in due season.
21. Fruit and vegetables grow in great plenty.
22. There is freedom from such calamities as floods, cyclones, fires, earthquakes and contagious diseases.
23. All citizens are happy and well.
24. When the country is at peace other nations dare not come and attack it.
25. The King and the officials enjoy happiness and health.

Observing the Five Silas is the first step in Buddhism. The rewards of so doing, as can be clearly seen, are happiness in the present time and after death,—heaven. Then when one is reborn in this world it is as a human, beautiful in form, with great wisdom, great wealth, long life, with husband or wife, with children and descendants easily taught and managed, and without enemies to trouble one. Thereafter one will have happiness until reaching Nibbāna.

He who observes the Eight Silas will receive much greater happiness in the present time than those keeping the Five Silas. Thus the one who goes to a wat to sleep has peace of heart and body and is free from sorrow, sensual pleasures, revenge, drowsiness, from vexatious rumors and from all doubts about the teaching of the Dharma.¹

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1. Phra Srivijaya, *Dharmanisana Sila*, Chiangmai, American Press, 1932. p.p. 10-12.

3. List of Chants for Morning and Evening Worship.
Morning Worship.

1. Dasadhamma Sutta.
2. Aggappasāda Sutta.
3. Dhammaniyāma Sutta.
4. Sārāniyadhamma Sutta.
5. Karaniyākaraniya Sutta.
6. Pahānabhāvanā Sutta.
7. Navaghātavatthu-navaghātapativinaya.
8. Mettānisansa Sutta.
9. Mettānisansa Gāthā.
10. Caturappamanna Pātha.
11. Ovādapātimokkha Pātha.
12. Nidhikanda Gāthā.
13. Dhammagāravādi Gāthā.
14. Devatādissabakkhinānumodanā Gāthā.
15. Parittakarana Pātha.
16. Tilakkhanādi Gāthā.
17. Khemākhemasaranagadipikā Gāthā.
18. Vihāradāna Gāthā.
19. Saccapānavidayānurūpa Gāthā.
20. Adiyasutta Gāthā—Bhojanānumodanā Gāthā.
21. Pabbatopama Gāthā.
22. Paticcasumuppāda Gāthā.
23. Buddha Udāna Gāthā.
24. Bhaddekaratta Gāthā.
25. Mahākassapabojjhanga Sutta.
26. Mahāmoggallānabojjhanga Sutta.
27. Mahācundabojjhanga Sutta.
28. Chaeng Phra Vinaya.
29. Chaeng Phra Sutta.
30. Chaeng Phra Abhidharma.
31. Dhammasangnimātikā Pātha.

32. Vipassanābhūmi Pātha.
33. Ratanattayapabhāvābhīyācana Gāthā.
34. Sukhābhīyācana Gāthā.
35. Manggalacakravāla Hyai.
36. Buddhajaya Manggala Gāthā.
37. Mahākāruniko Nātho.
38. Manggalacakravāla Noi.
39. Anumodanā adāsime akāsi me.
40. Kāladānasutta Gāthā.

Evening Worship.

1. Dasanāthakaranadhamma Sutta.
2. Maggavibhanga Sutta.
3. Ratana Sutta.
4. Dhajagga Sutta.
5. Atānātiya Paritta.
7. Anattalakkhana Pātha.
7. Satipatthāna Pātha.
8. Ovādapātimokkha Pātha.
9. Dhammadakkappavattana Sutta.
10. Mahāsamaya Sutta.
11. Abhinhapaccavekkhana Pātha.
12. Manggala Sutta.
13. Mora Paritta, Chaddanta Paritta, Vattakarana Paritta.
14. Atānātiya Gāthā.
15. Mahākāruniko Nātho.
16. Adittapariyāya Sutta.
17. Mahāsatipatthāna Sutta.
18. The Seven Tamnān (in brief).
19. Girimānanda Sutta.
20. Mātikā Pātha.¹

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1. These lists are from *Gu Moe Sambhar*, Bangkok, Phra Candra Press, 1937. pp. 326 and 339.

4. Chants from *Suat Manta Plae*, Vols. I and II.

Atanatiya Paritta, (Introduction)

The Lord Buddha, courageous and great, preached the parittas in order that the four groups (monks, nuns, laymen, laywomen) should not be afflicted but should be protected from non-human beings whose actions are evil and barbarous at all times, who show no devotion to the religion of the Lord Buddha, the refuge of the world, a religion declared to be good by good people. We chant that holy paritta.¹

Sukhabhiyacana Gāthā.

We chant the parittas to obtain the good-fortune blessing for devatās and men. By the power of the parittas may happiness come to the Royal Family. May all the devatā lords who give protection, who dwell in various places, may they all—whom we worship with these offerings, see all that is fortunate at all times, obtain happiness (and be) without danger at all times.

May all these devatā lords guard us carefully at all times. May all the merit that we have made by speech and act, may it all be blessed by the devatā lords and endure to the end of time.

May all creatures born from the womb, those born from an egg, those born from perspiration and those born from water,—may all those creatures escape recurring suffering, sorrow, misfortune. May they not see karma which brings punishment, may such karma not be connected with them. May the teaching of the Supreme Lord Buddha show the way to all creatures who, by hearing, obtain knowledge, in order that purity may exist among mankind until the end of time.

Buddha is the name of the great Teacher who possessed the Dharma and who revealed it aright, who sought for that

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1. SMP, Vol. I, p. 99

grace which still abides among people who show devotion to Buddhism.

As an abundance of rain falling in season on the earth brings benefit and prosperity to all men, as mothers and fathers support and care for their own children, so do Kings care for the people aright at all times¹

Buddha Udāna Gāthā.

Whenever the Dharma is made manifest to a brāhmaṇa who is diligent, then all doubts of such a brāhmaṇa are ended because he knows the Dharma declares origin and cause.

Whenever the Dharma is made manifest to a brāhmaṇa who is diligent, then all doubts of such a brāhmaṇa are ended because he knows the end of all constituents.

Whenever the Dharma is made manifest to a brāhmaṇa who is diligent, such a brāhmaṇa can ward off Māra and all his attendants like the dawn drives away darkness and fills the air with light.²

Gāthā for Extinguishing the Victory Candles.

Other refuge have I none. The Lord Buddha is my precious refuge. With this true declaration may triumphant good-fortune (jaya mangala) come to you.

Other refuge have I none. The holy Dharma is my precious refuge. With this true declaration may triumphant good-fortune come to you.

Other refuge have I none, the holy Sangha is my precious refuge. With this true declaration may triumphant good-fortune come to you.

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1. SMP. Vol. I. pp. 120-123. By Somdech Phra Buddhaghosa, in honor of King Mongkut.

2. SMP. Vol. I, 321-322.
Udāna I. 1-3.

Wealth which gladdens the heart, whether in this or in other worlds, exquisite jewels in heaven,—such objects are not equal to the Tathāgata Lord. This is the exquisite jewel in the Lord Buddha. With this true declaration may happiness come.

The Sākyā Muni Lord whose heart is firmly established attained the Dharma which ends lust, which casts out lust, the Dharma which is deathless and beautiful. There is nothing equal to that holy Dharma. This is the exquisite jewel in the Dharma. With this true declaration may happiness come.

The Lord Buddha gave praise saying that meditation is pure dharma. All the pundits have said of meditation that undisturbed religious meditation which continues despite surrounding circumstances brings forth fruit. Other meditation equal to that there is none. This is the exquisite jewel in the Dharma. With this true declaration may happiness come.

The men in the eight stages, or four pairs of stages, whom all praise, those men are the disciples of the Sugata. They are worthy recipients of offerings, things presented to them bring forth much fruit. This is the exquisite jewel in the Sangha. With this true declaration may happiness come.

The men in the eight stages, or four pairs of stages, whom all praise, those men are the disciples of the Sugata. They are worthy recipients of offerings, things presented to them bring forth much fruit.

This is the exquisite jewel in the Sangha. With this true declaration may happiness come.

Ariya men in the religion of the Lord Gotama are filled with goodness, are firm of heart, from them desire is driven out. Such men attain unto the fruit of arahantship, they find the way to Nibbāna. They obtain extinction without cost and receive the fruit. This is the exquisite jewel in the Sangha. With this true declaration may happiness come.

The old karma of Ariya men is ended, the new karma does not appear. Ariya men have hearts wearied with this existence. In them the seeds (of evil) are eradicated, satisfactions do not spring up. They have wisdom. They are extinguished like a lamp that is blown out. This is the exquisite jewel in the Sangha. With this true declaration may happiness come.

May you escape [from all disease, from all anxiety, from all recurring evil like a lamp that is extinguished.¹

Khemākhemasaranadipikā Gāthā.

Many men go to the mountains when danger threatens, or to the forest, or to a temple, or to a tree which a sacred as a refuge.

Those are not refuges of peace,—not complete refuges. People who go to them for refuge can't escape from suffering. Those who go to the Lord Buddha, to the Dharma, to the Order, have found those to be refuges.

They see the Four Noble Truths with true wisdom, namely suffering, desire as the cause of suffering, the escape from suffering, and the Eight-fold Path which leads from the enemy to Nibbāna as the way to allay suffering.

This is the blissful refuge, this is the complete refuge for such people. Those who use this refuge escape from all suffering.²

Dhammagaravādi Gāthā.

All the Lord Buddhas of the past, the Lord Buddhas that have not yet come, the Lord Buddhas of the present who destroy the suffering of many people,—these have bowed to the true Dharma in the past, they do so now, and will do so in the future. This is the custom of the Buddhas. Therefore

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1. SMP. Vol. I, pp. 179-189.

2. SMP. Vol. I, pp. 323-324. Dhammapada, 188-192.

people who wish to be benefited and to be great,—when they consider the teachings of the Buddhas they ought to bow to the true Dharma.

When good men give that which men give with difficulty, do that which men do with difficulty,—evil men are unable to follow them. It is difficult for evil men to take the Dharma of good men. Therefore the departure from this world of good men and evil men is different. Evil men go to hell, good men go to heaven.

Dharma and not-Dharma cannot have the same kind of fruit. Not-Dharma leads to hell, Dharma leads to heaven. The Dharma usually cares for those who keep the Dharma.

The Dharma which men keep well brings happiness. This is the fruit of the Dharma which men have keep well. He who keeps the Dharma usually does not go to a place of misery. The fragrance of flowers cannot go against the wind. The fragrance of sandalwood, blackwood, or aromatic wood cannot go against the wind. But the fragrance of good people can go against the wind, it goes in all directions.

The fragrance of the precepts is higher than the aroma of flowers, of sandalwood, blackwood, or of the lotus. The fragrance of sandalwood and blackwood is small; the fragrance of those who keep the precepts is highest and is wafted to devatās and men. Māra does not find the path of those who are not heedless, who know the way of escape.

Lotus flowers have fragrance, and just as they are pleasing although they grow in the rubbish thrown along the side of the road, so are disciples of the Supreme Lord Buddha more glorious than all men (even though they are born) among men who are like the darkness and filth of rubbish.¹

Mokkhupāya Gāthā.

I worship the Three Gems, namely the Lord Buddha, the Dharma and the Order, which are greater than all else. I
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1. SMP. Vol. I, pp. 327-330.

shall tell the way of escape to people who are weary of their bodies.

They ought to keep the Pātimokkha precepts completely, also the four *Indriya* precepts, (eyes, tongue, heart, hand), and the *Ajivaparisuddhi* (right livelihood) precept also, and the *Paccayasannissiti* precept also. These four precepts are those which bhikkhus seeking release from attachment by means of a condition which is a cause and a condition not a cause should keep without carelessness.

The four safeguards, namely reflection on the Buddha, good-will, reflection on the ugliness of the body, reflection on death,—upon these should men meditate. The Lord Buddha has a nature filled with pure Dharma. The creatures of the world have said, "Buddha, Buddha," like this, because of his supreme enlightenment, because he instilled the Dharma in creatures, and because he roused creatures which slept. (This is called "Reflecting on the Buddha.")

All creatures, whether human, non-human or animals seek happiness. May all creatures attain peace and enjoy happiness because they have peace. (This is called "Reflection on mettā")

This body is a corpse with hair, fuzz and all parts disgusting. It is hateful, the skin especially. (This is called "Reflection on the body.")

Death is the dissolution of life in the bodily organs. It comes to all creatures in this world because death is real, life is not real (enduring). (This is called "Reflection on death.")

The five aggregates, namely form, sensation, cognition, predisposition and consciousness come from different constituents, from ignorance especially. They arise and become real, it is like a thing borrowed. Dharma that is not real, that dharma is called suffering because form which arises and disappears troubles us continually and causes anxiety. Dharma that is not real is suffering. Those who observe the precepts know that it is illusory, it does not continue to have power, it is

the enemy of one's self, it is the existence of nothingness, it is an ownerless existence.

Then it is thus, that Dharma is like a house burning down, it is weariness of existence, it is fitting to seek a way of escape from it.

The five aggregates are suffering, desire is the cause, the extinction of desire is the extinction of suffering. The Eight-fold Path is the precious way. Men of wisdom who know Pāli understand this that we ought to observe (the precepts) fittingly in order to reach Nibbāna, which is the extinction of bodily elements (or predisposition) in this way.¹

Buddhajaya Manggala Gāthā.

The great Muni conquered Māra who had a thousand arms with which to carry weapons, who rode the elephant named Grimekhala, whose cohorts shouted and howled. He conquered by means of the Dharma, especially by means of the grace of virtuous giving. May triumphant good-fortune be yours with the power of the Lord Buddha's blessed triumph.

The great Muni conquered Alavaka the demon, the hard-hearted, (who was) without patience, who had more power than Māra. He fought throughout the night and conquered by ascetic austerities namely endurance. May triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

The Lord Muni conquered the great elephant Nālāgiri, a raging elephant, dreadful, like a forest fire; a discus, or lightning. He conquered by pouring on water, namely mettā.

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1. SMP. Vol. I, pp. 341-346.

Verses 1-3, in Samy. 6. 1. 2. 12 Vol. I, p. 140

4, 5, in Samy. 1. 4. 2. 6, Vol. I, p. 19

8-13, Dhammapada 54-59.

The great Muni who has a heart to work miracles conquered the robber named Angulimāla (who had a wreath of human fingers), who was exceedingly evil, possessed of great skill, who carried his sword upraised to drive the Lord three yojanas. May triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

The great Muni conquered by means of beautiful meditation the evil speaking of the woman named Cincamana-vikā, who looked pregnant because she fashioned a round piece of wood to look like a stomach. He stilled his heart in the midst of men. May triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

The great Muni, glorious with the lamp of wisdom, conquered Saccakarnigarānath, who cast off truth, who raised his words high like a banner, who was filled with darkness,—with the wisdom of preaching, that is, he knew the nature of men and preached to them. May triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

The great Muni allowed Moggallāna thera, Buddhājī-norasa, to change his body into that of a Nāga Lord and go and punish the Nāga king named Nandopananda, who had false knowledge and great power,—by giving instruction in power to the thera. May triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

The great Muni conquered the Brahman named Baka, who was powerful, who thought himself glorious with pure virtue. He had a hand with which the great Bujanga, namely wrong views, was fastened firmly,—a special medicine, namely wise preaching. May triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

People with wisdom, who are not lazy in chanting or reflecting on the eight blessed victories of Buddha each day, may triumphant good-fortune come to you with the power of the Lord Buddha's blessed triumph.

such people will be free from all dangers however many, and will reach the bliss of Siva's world.¹

Kayagatasatibhavana Patha.

This body of ours from the sole of the foot up, from the tips of the hair down, is covered with skin, filled with uncleanness of all kinds. In this body we have hair, fuzz, nails, teeth, skin, flesh, sinews, bones, marrow in the bones, kidneys, heart, liver, pleura, spleen, lungs, large and small intestines, old and new food, bile, phlegm, pus, blood, sweat, fat, tears, lymph, saliva, mucous, synovial fluid, urine;—urine, synovial fluid, mucous, tears, lymph, saliva, fat, sweat, blood, pus, phlegm, bile, new and old food, large and small intestines, lungs, spleen, pleura, liver, heart, kidneys, marrow, bones, sinews, flesh, skin, nails, fuzz, hair on the body. (A third repetition, from hair to urine, follows.....).

Our body is like this from the sole of the foot up and from the tips of the hair down; it is covered with skin and filled with uncleanness of all kinds. The disciples of the Lord Buddha named Gotama reflected on the body continually by day and by night and were alert to that which is good at all times.

Karma,—the deeds that men should do but which they have ceased doing; karma,—deeds that men should not do but which men do, in such men who are heedless and whose perseverance is like a stalk of sugar cane, desire usually increases. But men who have reflected carefully on the body, men who conduct themselves with diligence in things they ought to do and have no part in karma which they ought not

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1. SMP. Vol. I, pp. 317-321. Cf. Gogerly, *Ceylon Buddhism*, 1908, Vol. 2. pp. 333-335. "This mediaeval poem, probably composed in Siam," Purser and Saunders, *Modern Buddhism in Burma*, 1914, p. 97.

do, such men of reflection and wisdom find that their desire is extinguished.¹

Namakarasiddhi Gatha.

The Lord who has clear-seeing wisdom which drives out evil, namely ignorance, became a Buddha by his own power, he reached Nibbāna and release. He freed those who are teachable from the snares of Māra and led them to happiness.

I humbly worship the Lord Buddha who is the excellent one, the great one, the leader of the world. With the power of the Lord Buddha may complete victory be yours and all dangers come to naught.

The holy Dharma is like the banner of victory of the Teacher. It shows to the world the pure path, it is the grace which leads in time of trouble, it protects the virtuous.

Good conduct brings happiness and quietness. I humbly worship the excellent Dharma which destroys ignorance and stills anxiety. With the power of that holy Dharma may complete victory be yours and all dangers come to naught.

The noble Order consists of those who proclaim the good Law, they follow the Teacher who achieved Nibbāna (they constitute the group which proclaims the religion). They drive away the evil sensuality of the world (remove evil by teaching that it should be abandoned). They themselves are at peace and help others attain peace too. They help those who are able to know and follow the Dharma which the Teacher gave.

I humbly worship the Noble Order which has attained enlightenment following the Lord Buddha and which maintains the precepts and right views. With the power of this Order may complete victory be yours and all dangers come to naught.²

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1. SMP, Vol. II, pp. 282-285.

2. SMP, Vol. I, p. 314-316.

Ratanattayapabhavabhiyacana Gatha.

The supreme Lord Buddha is an Arahant, (he) attained the highest Dharmia, and caused the great Sangha to receive enlightenment.

The Three Gems, although made of the different components, Buddha, Dharma and the Sangha, are yet similar in meaning, they do not deviate from each other.

The Lord Buddha by enlightenment attained the Dharma. The Dharma has been fixed in the memory of the Sangha. The Sangha consists of the disciples of the Lord Buddha. Thus it follows that the Three Gems are similar.

The Three Gems constitute that which is the purest and most precious in the world. They are conducive to purity for all creatures who trust in them, for all who desire purity and who exercise true devotion.

Being free (pure) of all desire results in the extinction of all suffering. Extinction is dharma of the highest kind. Extinction is peace (happiness) of the highest kind. With this true declaration may there be good fortune at all times.

With the power of the Three Gems, with the might of the Three Gems, may no misfortunes, dangers or hindrances come to Thailand at any time.

Happiness arises in him who is free of disease, even unto him who has long life. An abundance of all things supports him who is free of disease and has long life.

May peace and good fortune under all circumstances come to those in charge of the government of Thailand. May all the devatās who dwell in the Kingdom of Thailand, whom those in charge of the government worship with dharma sacrifices and food offerings,—protect government officials everywhere.

May the rewards received by hearts devoted to the Three Gems be perfect, finished and complete.¹

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1. SMP. Vol I, pp. 117-120. Composed by King Mongkut after he ascended the throne.

The Visākha Gāthā.¹
(Continued from page 78)

Whatsoever gods, Asuras, Gandhabbas, Yakkhas and Nāgas
 are dwelling,
 Devoted to the Blessed One, whatever image-guardians and
 the like,—
 May all they come together and hear this speech.
 And all this assembly of monks, through practice in the
 Discipline,
 Loving the Good Law, the supreme wisdom (?), and desiring
 the welfare of others,
 Duly hails and worships
 Him, this Arahant, the Perfect Buddha, the Supreme
 Individual,
 And, obtaining the great ocean of merit,
 Performs the giving away of its acquisition to the gods,
 Asuras and other beings.
 And other seed of merit is sown by the assembly of
 monks, when speaking for the increase of the Law,
 And through the due performance of the four rites of the
 assembly,
 And through observance of the Law without regarding gain
 and fame,
 And through fulfilling the Precepts with all one's mind
 and strength,
 And through keeping certain *dhutangas* as vows,
 Through taming and restraining the senses as far as possible,
 And through performing meditation, application and effort
 with insight.
 Likewise through mastery of the Good Law, the word of
 the Buddha,

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1. Translated from a Pali text by Dr. Charles J. Ogden.

And through learning and teaching it for instruction in
 the good explanation,
 And through its recitation, bearing in mind, study and the
 investigation of its meaning,
 And through fittingly preaching and telling the Law
 To others who are desirous of advantage and wish the
 three-fold happiness,
 And through continually performing worship and the like
 at the *cetiyyas* of the Buddha,
 And through preaching and hearing on the days of hearing
 the Law,
 And through application, fixing in mind, effort and meditation,
 In regard to certain *kammathanas* (subjects of meditation)
 realizable (?) by concentration and knowledge.
 For the decrease of demerits and the increase of merits,
 Likewise through obliging with the Requisites, according
 as one has obtained them,
 The fellow-religious who wish such and such a Requisite,
 (And) when men, entangled in this way or that in the
 jungles of wrong ideas,
 Are bewildered and are grasping (?) in one way or another,
 Through giving light with the torch of knowledge, through
 forsaking the jungle road,
 Through going oneself on the path pointed out by the
 Buddha according to one's power,
 And through urging others too thereon by manifesting the
 Good Law,-
 After accumulating in various ways the seed of merit
 That is sown by such acts and brings good fruit
 And constitutes the qualification for the happiness of the
 Highest Good,
 The acquisition is always given to all human and non-human
 beings

Dwelling everywhere, on the earth, in the trees, in the sky and so on. Graciously may the gods and other beings, the image guardians and the like,

Duly enjoy all this acquisition given (to them),
Considering it as if done by themselves,
For the attainment of merit and success.

Thereby may successes come to pass for them as they desire,
And may the gods and others, receiving the enjoyment of our acquisition,

Have a kindly mind toward us, who have become givers away of our acquisition,

May they be desirous of our advantage and uphold the Teaching.

May they provide protection for us who love the Law;
May they take away harmful things and bring profitable things for us.

According to their power may they accomplish all right petitions,

And (those) too of us all who walk by the Law.

And whatever failure has come about in this way or that, by folly and the like,

In a fault of seven times (?) on the part of gods and men, May they put a stop to all that and accomplish success.

Likewise may all adversaries of the Teaching and of ourselves

Never receive an opportunity of doing harm.

Long may the Teaching shine of the veritable most excellent Buddha.

When those like us are engaged in right application, May men (and) gods, after being divided (?), take delight in the Teaching.

The seed of merit that has been sown through worship, reverence and the like

In the extremely good field which the Three Jewels constitute,—

May that common seed of merit of ours, which we have sown together,

Uphold our king, the just (?), the prosperer of the kingdom.
He who by warding off the harm of those who wish us harm,

By providing the Requisites, by showing honor in various ways,

By kindness and favor is our supporter,

Relying on whom we all, free from disease and distress.

Not to be overcome by all enemies, walk in the Teaching,—
Long may that king live, free from disease and distress,
May he be established in the Law, not to be deceived by wicked men;

May the gods ever protect him unto deliverance from all obstacles.

And by that merit which is to be experienced in this visible world,

Which has been accomplished in the good field and cannot be overcome by other karma,

May this assembly of monks, freed from disease and distress, Attain increase, growth and fullness in the Buddha-Teaching,
Being without deficiency or trouble through the providers of the Requisites,

In harmony and concord, decorated with the ornament of morality.

Endowed with concentration and knowledge, may it be ever unconfounded.

May it diligently carry into effect the Good Law, threefold, most excellent.

Free from shrinking and from longing, may it fulfill by degrees.

The Good Law, called "penetration," which is termed "superior to the world."

In the proficiencies that are serviceable thereto in one way or another,

In tales in the original speech (?) and the like, may it attain cleverness.

May adversaries not obtain an occasion for hurting the Good Law or for bringing any harm;

Though desiring harm, may they bring help upon help.

May it (the assembly) expose the fault of pleasures, may it receive restraint (?) through the Law.

May it have power over lovers of the Law to lead (them) in the Teaching of the Buddha.

Whatever evil Laws there may be, hindrances to the Good Law,

Arising from ignorance and craving, beginning with passion and ill-will,

May all these not spring up for any one, if they have not sprung up,

And, if they have sprung up, may they pass away through earnest behavior.

And whatever abode the assembly abides in guarding The images, the *cetiyas* and so on, and promoting the Good Law,

May that abode of monks be always honored,

Undisturbed by those without decency, thriving, prosperous and healthy,

And may it never be assailable by adversaries.

And whatever wish has sprung up on the part of the assembly of monks

In regard to benefactions to others and to itself and in regard
to its means of support,

Quickly may every good wish be fulfilled with freedom
from ill.

By that *karma* which has been accomplished and is to
be experienced upon rebirth

May all those who in this assembly have reached the end
of their merit and their life,

When they have passed on from here and are striving for
re-existence.

Be reborn into the companionship of those who, whether
gods or men, belong to the Law and speak the Law,
Or in whom this Good Law declared by the Tathāgata is
operative through mastery and practice.

Such may they be reborn (there) where, abiding in honored
state and gaining the boon of friends,

They may fulfill the excellent Law, which is the qualifica-
tion for the end of the round of being.

Through this continuously experienced *karma*
Transmigrating thence too continually in the course of
existences,

As assured Bodhisattvas predicted by the Perfect Buddha,
May they not come into the eighteen unfit states.

May they avoid evil deeds that lead to states of woe.

May they not undertake to follow the views of foolish
evil-doers.

May they reverence Buddhas, Private and Perfect Buddhas,
or disciples of Buddhas,

As they appear again and again in the world, the wise and
learned ones.

May they accumulate good (deeds) for release from trans-
migration.

When their time is fulfilled and they have arrived at the
state of not-becoming,

May they realize Nibbāna (and) attain the destruction of
the Taints.

May this good wish thus asked by the assembly of monks,
Elaborated with such and such particulars as are desired,
When they have urged it with respect and in the presence
of the image,

Be effected without hindrance and through the night of
the gods.

May the assembly, protected by the gods, always see hap-
piness.

This teaching of the Master, the veritable one, supreme
(?) in the world,

(Which is) full of resource and conducive to good morals
and the like, bringing undying help,

Has been conveyed successively by the lion-like teachers of
former times,

Who have made it come even unto us, in whatever fashion
it now exists.

May such lion-like former teachers (and) the learners
possessed of good reincarnation

(And) virtuous common people firmly attached to the Law,
Who (all), having been reborn among the gods, protect
the Teaching,

Desiring the advantage and seeking the welfare of those
who walk rightly,—

May all these gods and other beings, wheresoever established,
Recognize the entreaty of us who love the Law
(And) favor us in this or that regard as is fitting.

5. Chants from *Suat Manta Plae*, 1957 Edition.

Sambuddhe

I bow my head in veneration to the 512,028 highest Lord
Buddhas.

I worship the Dharmas and Sanghas of these supreme Lord Buddhas.

May the power of reverent worship cause all accidents and dangers to vanish.

I bow my head in veneration to the 1,024,055 supreme Lord Buddhas.

I worship also the Dharmas and Sanghas of these supreme Lord Buddhas.

May the power of reverent worship cause all accidents and dangers to vanish, none remaining.

Ratana Sutta. (Introduction).

We have fixed our mind with compassion toward all beings even as the venerable Ananta Thera reflected on the Buddha-qualities of the Tathāgata Lord from the time he desired Buddhahood, namely:

The ten virtues, the ten great virtues, the ten transcendent virtues, the five great sacrifices, the three moral precepts,—who entered the womb, was born, went forth to practice austerities, defeated Māra, attained enlightenment under the Bodhi tree, the nine-fold heavenly Dharma, then uttered parittas throughout the three watches of the night within the three walls of the city of Vesali.

All the devatās in the hundred thousand Koti of universes feel the effects of the holy parittas. The parittas that cause the three dangers of disease, demons, and famine in Vesali to disappear, we will now chant.

Sangghahavathu Gāthā

Giving alms, pleasant words, useful actions, good behavior, such conduct is right.

Such principles (dharma) are a help in this world, like a wedge to block the wheels of a cart, if there is no

such helpful dharma then mothers and fathers will not receive respect or reverence from their children.

Wise people have reflected and accepted this helpful dharma.

Be like unto such wise people who are worthy of praise.

Saccapānavidhayānurūpa Gāthā

A true word is a word that will not die.

This is an old law.

Upright persons abide in the truth which is useful and right,

Faith is the excellent means of giving joy in this world,
Dharma which people observe leads to happiness.

True words have a flavor more delicious than all others.
Learned men say that the good life is that guided by wisdom.
When anyone believes in the attainment or Nibbāna,
Which is the Dharma of the Arahant, listen well and get wisdom.

Those who are not careless, who consider well their work,
Who do that which is worthwhile, are industrious, they acquire wealth.

People attain honor by reason of the truth,
Giving can bind people together in friendship.
If any faithful household has these four dharmas,
Namely truth, steadfastness, dharma, generosity,
Such a man leaves the world without sorrow.

Pray inquire of all virtuous monks whether there is any Dharma greater than Truth Dharma, self-control, generosity and patience.

Dānanumodanā Gāthā

There are ten things suitable for offerings, namely: food, drink,

Cloth, vehicles, flowers, perfume, powder, a bed, a dwelling,
a lamp.

He who gives food gives strength, he who gives cloth gives
good complexion.

He who gives a vehicle gives happiness, he who gives a
lamp gives sight.

He who gives that which pleases will receive that which
pleases.

He who gives the best things will obtain the best things.

He who gives good things will obtain good things.

He who gives excellent conditions to others, will attain to
an excellent condition.

He who gives the best, that which is good, that which is
excellent,

Wherever such a one is born he will receive long life,
and honor,

By the power of this true declaration.

May good fortune, happiness, freedom from disease, and
good health

Be yours at all times.

May the results of a mind that believes in the Three Gems
Be results that are successful, successful, successful.

Gotamakacetiyyadhammapariyaya Sutta

The Blessed Lord taught the Dharma that leads to supreme
knowledge.

He taught the Dharma of reason, he taught the Dharma
that is miraculous.

When the Blessed Lord taught the Dharma that leads to
highest wisdom, the Dharma of reason, the miraculous
Dharma,

His teachings we ought to follow, his rule we should obey,
 We should be glad, rejoice, and be happy that the Blessed
 Lord attained enlightenment by himself.

The Dharma that was well taught by the Blessed Lord,
 Is well kept by the Sangha.

Tiratanapanāma Gāthā

I worship the Lord Buddha whose body and mind are as
 jewels,

I worship the Dharma whose essence is clear as a jewel,
 I worship the Sangha whose precepts and thoughts are as
 jewels.

I worship these three jewels called the Three Gems.

These three harmonize fittingly, each with its proper virtues.

The Three Gems are like three pieces of wood so put
 together that one cannot be withdrawn without the other
 two falling.

After long intervals they appear in the world and
 their use is hard to see, but wise, learned, worthwhile men
 are able to see clearly their worth. How can common
 people comprehend it? Some learned men are able to un-
 derstand their great worth, but they appear to common
 people in name only.

But they are the basis of the faith of devout people
 who understand rightly. They are the field of unequalled
 merit for those who are seeking merit. They are the way
 of escape from suffering for devout people coming for
 refuge. Of all objects of worship, they are the highest.
 They are indispensable for the attainment of Nibbāna,

And for cleansing from all impurities, for wise and
 devout people to associate with, a true refuge for living
 beings.

Therefore we come for refuge to the Three Gems with reverence night and day. With purity of mind we adore the Three Gems at all times. With merit that builds well on the Three Gems may we have happiness. With the power of the Three Gems may we have good fortune.

In our future life may our enlightenment from the Dharma and Vinaya continue. May our faith placed in the Three Gems continue for the upbuilding of our character in the future life.

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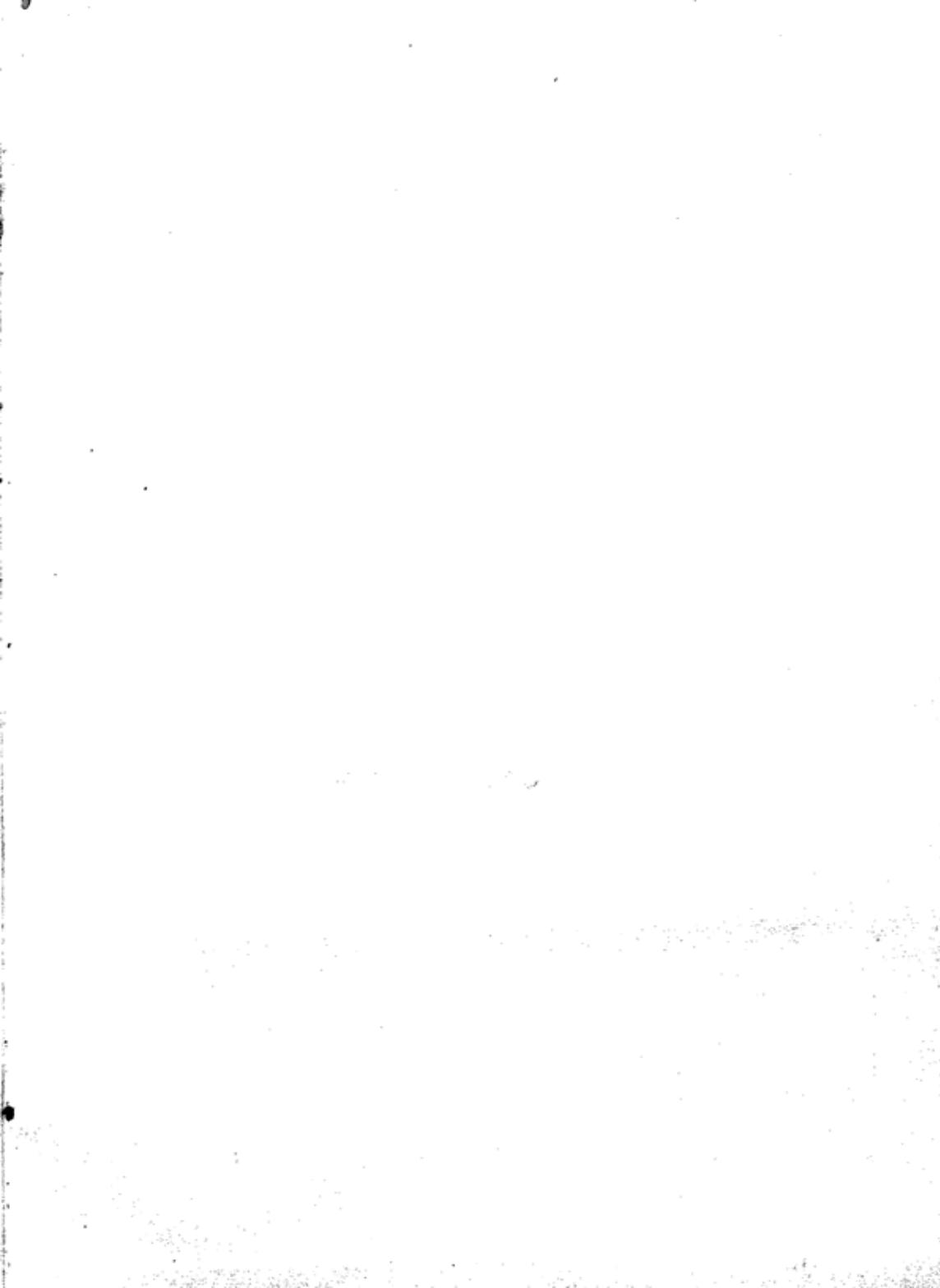
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